

The Noble Life of The Prophet

Peace be upon him



Vol.1

By: Dr. 'Ali Muhammad As-Sallaabee

Translated by: Faisal Shafeeq

CONTENTS

Introduction	9
From, Some Important Historical Events Before The Advent Of Islam, Until, The Beginning Of Revelation	21
The Dominant Empires Of The World Prior To The Advent Of Islam	23
The Roman Empire	23
The Persian Empire	24
India	24
A Synopsis Of The Dominant Religions Of The World Prior To The Advent Of Islam	25
The Early Arabs And Their Civilizations	29
The Early Arabs	29
The Civilizations Of The Early Arabs	32
Politics, Religion, Economics, And The Overall Condition Of Arabs Prior To Islam	36
Religion	36
The Political Situation Of The Arabian Peninsula	39
The Economic Situation Of The Arabian Peninsula	41
Arab Society	44
The Manners And Morals Of Arabs	56
Some Important Events That Took Place Before The Birth Of The Prophet ﷺ	63
‘Abdul-Muttalib Digs The Well Of <i>Zamzam</i>	63
The People Of The Elephant	67
From The Birth Of The Noble Prophet ﷺ Until The <i>Fudool</i> Confederacy	77
The Lineage Of The Prophet ﷺ	77
‘Abdullah Ibn ‘Abdul-Muttalib’s Marriage To Aaminah Bint Wahb, And Aaminah’s Dream	79
The Birth Of The Prophet ﷺ	82
His Wet Nurses	82
The Death Of His Mother, And Then His Living Under The Care Of His Grandfather And Uncle	90
Working As A Shepherd	92
How Allah ﷻ Protected The Prophet ﷺ During The Early Years Of His Life	96
Buhairah The Monk Meets With The Messenger Of Allah ﷺ	98
The <i>Fijaar</i> War	101
The <i>Fudool</i> Alliance	102
The Prophet’s ﷺ Marriage To Khadeejah ؓ, And Some Important Events That Took Place Prior To Prophethood	106
The Prophet’s Marriage To Khadeejah ؓ	106

The Important Role That The Prophet ﷺ Played In The Rebuilding Of The Ka'bah	110
How People Were Being Prepared To Accept The Prophethood Of Muhammad ﷺ	115
The General State Of Affairs Prior To The Advent Of Islam	123
The Signs Of Prophethood That The Prophet ﷺ Witnessed	124
Revelation Descends, And The Phase Of Secret Preaching Begins	127
Revelation Descends To The Prophet ﷺ For The First Time	129
The Good Dream	131
Isolation Having Been Made Beloved To Him, The Prophet ﷺ Would Seek Out Solitude In The Cave Of Hira	133
When The Truth Came To Him In The Cave Of Hira	134
The Intensity And Fatigue That Accompanied The First Revelation	136
The Different Ways In Which The Prophet ﷺ Received Revelation	140
The Positive Impact, A Righteous Woman Can Have In Serving The Religion	144
The Prophet's Loyalty To Khadeejah ؓ	147
It Was The Way Of All Nations For People To Disbelieve In The Messengers That Were Sent To Them	148
'And Revelation Let Up (For A While)'	150
Secret Preaching	152
A Command From Allah ﷻ To Convey His Message	152
The Early Stages Of Secret Calling	153
The Messenger Of Allah ﷺ Continues His <i>Da'wah</i> Efforts	163
Some Of The Main Qualities And Merits Of The First Generation Of Muslims	168
The Personality Of The Prophet ﷺ	172
The Subject Of Study In The House Of Al-Arqam	174
Why The House Of Al-Arqam?	175
Some Of The Qualities Of The Prophet's Early Companions ؓ	176
The Spreading Of The <i>Da'wah</i> Among The Subtribes Of The Quraish, And The Universality Of Islam's Message	180
Laying The Foundations For Islamic Beliefs During The Makkan Era	183
The Prophet's Profound Understanding In Dealing With Universal Laws	183
The <i>Sunnah</i> Of Change, And Its Relation To Laying Down The Foundations Of Correct Beliefs	186
Correcting The Beliefs Of The Companions ؓ	188
A Description Of Paradise In The Noble Qur'an And The Effect It Had On The Companions ؓ	200
A Description Of The Hellfire In The Noble Qur'an And The Effect That Had On The Prophet's Companions ؓ	219

Faith In Divine Preordainment (<i>Al-Qadaa Wal-Qadr</i>)	236
The Companions ﷺ Understood The Reality Of Man's Worth And Role In The Universe	240
What The Companions ﷺ Learned From The Story Of Adam ﷺ And <i>Iblis</i>	248
The Companions' Outlook On Life, The Universe, And Certain Created Beings	265
Laying The Foundations For Worship And Manners During The Makkan Period Of The Prophet's Life	274
Purifying The Souls Of The Companions ﷺ Through Various Acts Of Worship	274
Cultivation Of The Mind	289
Cultivation Of The Body	294
Cultivating The Manners Of The Companions ﷺ	299
Cultivating The Manners Of The Prophet's Companions ﷺ Through The Stories Of The Qur'an	315
Open Preaching, And The Means Employed By The Polytheists To Oppose The Prophet's <i>Da'wah</i>	325
Open Preaching	327
What The Polytheists Rejected	331
Islamic Monotheism	331
Faith In The Hereafter	334
Belief In The Prophethood And Messengership Of Muhammad ﷺ	339
Belief In The Noble Qur'an	343
Some Of The Reasons Why Most Of The Quraish Rejected The Message Of Islam	347
Trials And Tribulations	355
The Wisdom Behind And The Benefits Of Affliction	356
Some Of The Ways In Which The Polytheists Waged War Against Islam	360
The Quraish made frequent attempts to dissuade Abu Taalib from helping and protecting the Messenger of Allah ﷺ	360
An Attempt To Discredit The Prophet ﷺ	363
The Different Ways In Which The Messenger Of Allah ﷺ Was Persecuted	381
Some Of The Ways In Which The Prophet's Companions ﷺ Were Persecuted	388
The Wisdom Behind Passive Resistance In Makkah; And How, While In Makkah, The Prophet ﷺ Concentrated Mainly On Spiritual Development	416
The Effect The Noble Qur'an Had In Terms Of Raising The Morale Of The Companions ﷺ	426
Negotiations	432
Debating The Polytheists	441

The Role The Jews Played During The Makkan Era Of The Prophet's Biography	451
The Siege And Embargo That Occurred At The End Of The Seventh Year Of Prophethood	463
Migration To Abyssinia, The Ordeal Of Taaif, And The Gift Of <i>Al-Israa</i> (The Night Journey)	477
Working In Harmony With The Law Of Cause And Effect	479
Migration To Abyssinia	485
The First Migration To Abyssinia	486
Why Muslims Returned To Makkah From Abyssinia	495
The Year Of Grief, And The Trial Of At-Taaif	518
The Year Of Grief	518
<i>Al-Israa Wal-Mai'raaj</i> (The Prophet's Miraculous Night Journey First To Jerusalem And Then To The Heavens) The Greatest Bestowal Of Honours	543
The Story Of <i>Al-Israa</i> And <i>Al-Mai'raaj</i>	546
The Prophet ﷺ Seeks Support From Other Tribes, And The Companions ﷺ Later Begin Migrating To Al-Madeenah	567
The Prophet ﷺ Seeks Support From Other Tribes	569
Counteracting The Effects Of Abu Jahl And Abu Lahab's Smear Campaign	571
Negotiations With Banu 'Aamir	572
Negotiations With The Tribe Of Banu Shaibaan	573
Positive Developments In Al-Madeenah	580
Early Contacts With The <i>Ansaar</i> During The <i>Hajj</i> And ' <i>Umrah</i> Seasons	581
The Native Dwellers Of Al-Madeenah Begin To Embrace Islam	582
The Story Of How Usaid Ibn Hudair ﷺ And Sa'd Ibn Mu'aadh ﷺ Embraced Islam	587
The Second Pledge Of Al-'Aqabah	595
The Migration To Al-Madeenah	607
Paving The Way Towards Migration	607
Reflections On Certain Verses Of <i>Soorah Al-'Ankaboot</i>	610
The First Group Of Migrants	614
What The Quraish Did To Harm Those Who Wanted To Migrate To Al-Madeenah, And The Difficulties That Some Companions ﷺ Consequently Faced	616
Wonderful Hospitality	627
Why Al-Madeenah Was Chosen As The Starting Point And Capital City Of The Muslim Nation	630
Some Of The Merits And Virtues Of Al-Madeenah	632

The Migration Of The Prophet ﷺ And Of His Companion, Abu Bakr As-Siddeeq ؓ	649
The Failed Plans Of The Polytheists, And The Prophet's Preparations For Migration	651
The Abortive Attempt Of The Polytheists To Assassinate the Prophet ﷺ	651
The Prophet ﷺ Prepares To Migrate	653
The Messenger ﷺ Leaves For The Cave	656
The Prophet's Supplication When He Left Makkah	656
Allah's Care And Protection Of His Messenger ﷺ	658
The Tent Of Umm Ma'bad On The Path Towards Al-Madeenah	662
Suraaqah Ibn Maalik Joins In The Hunt For The Messenger Of Allah ﷺ	664
He Whom Allah Guides None Can Lead Astray;	
A Final Word On Suraaqah Ibn Malik ؓ	667
The <i>Ansaar</i> Gather To Welcome The Messenger Of Allah ﷺ	668
Native Makkan Muslims: Those Among Them That Migrated And Those Among Them That Remained Behind	697
The <i>Muhaajiroon</i> Are Praised For Their Good Qualities And Deeds	698
The Rewards That Are Promised To The <i>Muhaajiroon</i>	711
Threat Of Punishment For Those Who Remained Behind From The <i>Hijrah</i>	719
The Pillars Of The New Islamic Country In Al-Madeenah	725
The Pillars Of The New Islamic Country In Al-Madeenah	727
The First Pillar: The Construction Of The Prophet's <i>Masjid</i>	729
The Apartments Of The Prophet ﷺ	730
The Call To Prayer In Al-Madeenah	731
The First Sermon That The Messenger Of Allah ﷺ Delivered In Al-Madeenah	733
<i>As-Suffah</i>	734
Establishing Bonds Of Brotherhood Between The <i>Muhaajiroon</i> And The <i>Ansaar</i>	755
The Bonds Of Brotherhood That Were Established In Al-Madeenah	758
“The Book” Or “The Scroll” Or “The Constitution”	787
The Lessons And Morals We Learn From The “The Document”	788
The Status And Position Of The Jewish Dwellers Of Al-Madeenah	803
Did The Jews Abide By The Terms Of The Agreement They Made With The Prophet ﷺ?	847
“And If Allah Did Not Check One Set Of People By Means Of Another, The Earth Would Indeed Be Full Of Mischief”	849
The Universal Law Of Checking One Set Of People By Means Of Another	849
Some Of The Goals Of Performing <i>Jihaad</i> In The Way Of Allah ﷻ	860
The Most Important Military Missions That Preceded The Battle Of Badr	874
Lessons And Morals And Other Issues Of Interest	881
The Moral And Spiritual Training Of the Prophet's Companions ؓ Continued In Al-Madeenah	898

The Manners Of The Companions When They Were Listening To The Prophet ﷺ	915
Important Events And Legislations	923
Tackling The Economic Crisis	923
Manners That Pertain To The Marketplace	925
Some of the Benefits of <i>Zakaat</i> and Some of the Effects that Giving <i>Zakaat</i>	937
The Greater Battle Of Badr	945
The Period That Preceded The Battle	947
Some Events That Took Place On The Way To Badr	949
The Decision In Makkah To Confront The Muslims At Badr	951
The Prophet ﷺ Consults His Companions	953
Advancing Towards The Enemy And Gathering Intelligence About Them	955
The Counsel Of Al-Hubaab Ibn Al-Mundhir	958
A Qur'anic Description Of The Departure Of The Polytheists From Makkah	960
The Attitude Of Polytheists When They Arrived At Badr	961
A Qur'anic Description Of The Positions Of Both Forces On The Battlefield	966
The Prophet ﷺ And The Muslims On The Battlefield	968
Erecting A Structure That Would Act As A Command Post For The Muslim Leadership	968
How Allah ﷻ Blessed The Muslims Prior To The Commencement Of The Battle	969
The Prophet's Strategy	971
The Story Of Sawwaad Ibn Ghaziyyah	973
The Prophet ﷺ Exhorts His Companions To Fight	974
The Prophet's Supplication	976
The Battle Begins In Earnest	979
Allah ﷻ Sends Angels To Help The Muslims	983
The Muslims Defeat The Polytheists, And The Messenger Of Allah ﷺ Talks To The People Of Al-Qaleeb (i.e., The Well)	987
Some Interesting Events That Took Place During The Battle Of Badr	991
The Death Of Many Of Makkah's Chieftains	991
Some Of The Martyrs And Heroes Of Badr	1001
Disagreement Concerning The Spoils And The Prisoners	1005
The Prisoners	1013
The Messenger Of Allah ﷺ Honours The Memory Of Al-Mut'im Ibn 'Adee	1016
The Executions Of 'Uqbah Ibn Abee Mu'ait And An-Nadr Ibn Al-Haarith	1017
More Than Humane Treatment Of The Prisoners	1019
Buying the Freedom Of Al-'Abbaas, Uncle of the Prophet ﷺ	1021
Abul-'Aas ibn Ar-Rabee', Husband of the Prophet's Daughter, Zainab	1023
Abu 'Uzzah 'Amr Ibn 'Abdullah Al-Jumhee	1025
Suhail Ibn 'Amr	1026
Another Form of Ransom Payment Teaching Muslims How to Read and Write	1027
The Ruling On Prisoners	1028
The Aftermath Of The Battle Of Badr, And An Attempt Made On The Life Of The Prophet ﷺ	1029
An Attempt Made On The Prophet's Life, And 'Umair Ibn Wahb Embraces Islam	1034
Some Of The Lessons And Morals We Learn From The Battle Of Badr	1040

Victory Comes Only From Allah ﷻ	1040
“The Day Of Criterion”	1042
Loyalty For The Sake Of Allah ﷻ	1045
The Miracles That Occurred Around The Time Of And During The Battle Of Badr	1048
A Miracle Of Another Kind	1053
The Ruling Of Taking Help From Polytheists	1054
Hudhaifah Ibn Al-Yamaan ؓ And Usaid Ibn Al-Hudair ؓ	1055
The Media War	1056
The Most Important Events That Took Place Between The Battles Of Badr & Uhud	1058
The Expeditions That The Prophet ﷺ Led And That Occurred After Badr And Before Uhud	1059
The Battle Of Banu Qainuqaa’	1064
Going After Incendiary Elements	1073
Some Social Occasions Of Interest	1085
The Battle Of Uhud	1091
The Events That Took Place Prior To The Actual Battle	1093
The Main Reasons Why The Battle Occurred	1093
The Army Of The Quraish Begins Its Journey To Al-Madeenah	1097
Consulting With His Companions ؓ	1100
The Muslim Army Heads For Uhud	1105
The Prophet’s Strategy For The Impending Battle	1113
In The Heat Of The Battle	1117
The Early Stages Of The Battles – Things Go Well For The Muslims	1117
The Archers Disobey The Prophet’s Command	1120
The Prophet’s Strategy To Reunite And Reassemble His Army, And The Brave Men ؓ Who Defended Him	1126
Some Of The Martyrs Of Uhud	1129
Some Miracles And Proofs Of Prophethood	1154
The Aftermath Of The Battle	1157
An Exchange Of Words Between Abu Sufyaan And The Muslims	1157
The Messenger Of Allah ﷺ Concerns Himself With The Martyrs Of That Day	1159
The Prophet’s Supplication On The Day Of Uhud	1161
Finding Out What Direction The Polytheists Were Heading Towards	1162
The Battle Of Hamraa Al-Asad	1163
The Participation Of Muslim Women In The Battle Of Uhud	1171
Female Companions ؓ Show The True Meaning Of Patience	1176
Umm Sa’d ibn Mu’aadh ؓ	1179
Some Lessons And Morals	1181
Inviting The Believers To Increase Their Faith And Reminding Them About Universal Laws That Apply To All Nations	1182
Comforting The Believers And Explaining The Wisdom Behind What Happened At Uhud	1183
How To Correct Mistakes	1187
Giving the Example Of Previous <i>Mujahideen</i>	1189
Disobeying A Leader’s Command Results In Failure	1191

The Dangers Of Giving Precedence To This World Over The Hereafter	1194
Adhering To The Teachings Of Islam	1196
How The Prophet ﷺ Dealt With The Archers Who Disobeyed Him And The Hypocrites Who Betrayed Him	1202
Uhud Is A Mountain That Loves Us And That Is Loved By Us	1205
The Angels At Uhud	1206
The Laws Of Victory And Defeat, As Derived From The Chapters: <i>Al-Anfaal</i> And <i>Aal 'Imraan</i>	1207
The Superiority Of Martyrs, And What Allah ﷻ Has Prepared For Them In Terms Of Bliss And Reward	1212
A Media Campaign Against The Polytheists	1214
The Most Important Events That Took Place Between Uhud And Al-Khandaq	1217
The Quraish Tries To Bring About Instability In Al-Madeenah	1219
The Tribe Of Banu Asad	1220
'Abdullah Ibn Unais ﷺ Confronts Khaalid Ibn Sufyaan Al-Hudhalee	1221
The Deception Of The 'Adul And Al-Qaarrah Tribes, And The Tragedy Of Ar-Rajee'	1226
'Aamir Ibn At-Tufail And The Tragedy Of Bair Ma'oonah (4 H.)	1234
The Prophet's Marriage To The Mother Of Poor People ﷺ And To Umm Salamah ﷺ; Also, Other Events Worthy Of Mention	1245
Zainab Bint Khuzaimah ﷺ, "Mother Of Poor People"	1245
The Prophet ﷺ Marries Umm Salamah ﷺ	1245
The Birth Of Al-Hasan Ibn 'Alee ﷺ	1252
In The Year 4 H, Zaid Ibn Thaabit ﷺ Learns The Language Of The Jews	1254
The Expulsion Of The Banu An-Nadeer Tribe	1256
The History Behind And The Causes Of The Confrontation Between The Muslims And Banu An-Nadeer	1257
Warning Banu An-Nadeer About Their Imminent Expulsion From Al-Madeenah, And The Siege That Followed	1261
The Battle Of Dhaat Ar-Riqaa'	1287
Its History, Its Causes, And The Reason For Its Name	1287
The Prayer Of Fear, Guarding The Front Lines, And The Bravery Of The Prophet ﷺ	1290
The Prophet's Dealings With Jaabir Ibn 'Abdullah ﷺ	1295
The Battles Of Badr Al-Mau'id And Daumatul-Jandal	1298
The Battle Of Badr Al-Mau'id	1298
Daumatul-Jandal	1300
The Battle Of Banu Al-Mustaliq	1306
Who Were The People Of Banu Al-Mustaliq?	1306
The Prophet's Marriage To Juwairiyyah Bint Al-Haarith ﷺ	1310
During The Return Journey From Al-Muraisee',	1313
The Chapter Of The Qur'an ThatThe Battle Of Banu Al-Mustaliq	1320
The Hypocrites Attempt To Stain The Honour	1324
The More Important Lessons, Morals, Legislations,	1333
The Lessons And Morals Of The "Great Lie" Incident And Of The Battle Of Banu Al-Mustaliq	1341

The Battle Of The Confederates (5 H)	1353
The History Of the Battle, Its Causes, And The Events That Transpired During It	1355
The Muslims Learn About The Confederate Army	1358
The Prophet ﷺ Makes Sure That Everything.....Inside Al-Madeenah	1361
The Muslims Face Many Hardships	1366
The Jews Of Banu Al-Quraidah Violate The Termstheir Army	1366
The Siege Continues And The Hypocrites Withdraw From The Muslim Army	1368
The Prophet ﷺ Tries To Improve Matters By Making.....The Ghatfaan	1373
Allah's Help Arrives, And A Qur'anic Description Of The Battle Of The Confederates	1380
Watching For The Departure Of The Confederate Army	1383
A Qur'anic Description Of The Battle Of The Confederates And Of Its Results	1386
Eliminating Banu Quraizah	1391
Lessons And Morals	1395
Allah ﷻ Blesses The Prophet ﷺ With Some Miracles During	1395
The Difference Between Reality And Imagination	1398
"Salmaan is From Us, The People Of (My) House" & The Middle Prayer	1400
The Bravery Of Safiyyah ؓ, The Prophet's Aunt	1401
The Falseness Of What Has Been Related Regarding Hassaan ؓ	1402
The First Muslim Military Hospital	1403
Some Of The Virtues Of Sa'd Ibn Mu'aadh ؓ	1407
The Deaths Of Huyai Ibn Akhtab And Ka'ab Ibn Asad	1412
Thaabit Ibn Qais ؓ Intercedes For Az-Zubair..... Rifaa'ah Ibn Samaa'al	1416
The Manners Of Disagreeing	1418
Distributing The Spoils Won From Banu Quraizah,Raihaanah Bint 'Amr	1420
The Period Between The Battle Of The Confederates And Hudaibiyyah	1423
The Prophet's Marriage To Zainab Bint Jahsh ؓ	1425
Her Marriage To Zaid Ibn Haarithah ؓ	1427
Zaid ؓ Divorces Zainab ؓ	1428
The Wisdom Behind The Prophet's Marriage To Zainab ؓ	1429
The Story Of The Prophet's Marriage To Zainab ؓ	1435
"Now, We Will Attack Them, And They Will No Longer Attack Us"	1447
The Military Unit Of Muhammad Ibn Maslamah	1448
Abu 'Ubaidah Ibn Al-Jarraah's Unit That Was Sent To <i>Saif-ul-Bahr</i>	1452
The Military Unit Of Abdur-Rahmaan Ibn 'Auf ؓ	1460
Punishing Treacherous Tribes: The Battle Of Banu Laihyaan	1466
The Unit Of Kurz Ibn Jaabir Al-Faihree ؓ Is Sent To The 'Irniyyeen	1473
Eliminating The Most Vocal And Active Of Islam's Enemies	1479

The Military Unit Of 'Abdullah Ibn 'Ateek ؓ	1479
The Unit Of 'Abdullah Ibn Rawaahah ؓ	1485
The Manifest Conquest The Treaty Of Al-Hudaibiyyah	1487
Its History, Its Causes, And The Prophet's Departure For Makkah	1489
The Prophet ﷺ Reaches 'Asfaan	1492
The Messenger Of Allah ﷺ Changes Direction.....At Al-Hudaibiyyah	1493
"Al-Qaswaa (The Prophet's Camel) Did Not Kneel Down	1495
Negotiations Between The Messenger Of Allah ﷺ And The Quraish	1499
The Delegations That The Prophet ﷺ Sent To The Quraish	1509
The Pledge Of Ar-Ridwaan	1514
The Treaty Of Al-Hudaibiyyah And Some Events That Resulted From Its Signing	1523
Suhail Ibn 'Amr's Negotiations With The Messenger Of Allah ﷺ	1523
Abu Jandal's Sad Predicament	1531
Respecting Someone For Raising An Objection Based On Sincere Motives	1534
Officially Ending The Pilgrimage, And The Advice Of Umm Salamah ؓ	1537
The Return Journey To Al-Madeenah And The Revelation Of Chapter <i>Al-Fath</i>	1540
The Story Of Abu Baseer ؓ	1550
The Prophet's Refusal To Send Back Muslim Women	1556
Lessons And Morals	1561
Rulings That Pertain To Beliefs	1561
Rulings That Pertain To Jurisprudence And To The Principles Of Jurisprudence	1566
Examples Of How The Prophet ﷺ TrainedAnd Personalities	1575
The Most Important Events That Took Place Between Al-Hudaibiyyah And The Conquest Of Makkah	1577
The Battle Of KhaibarIts Background And Causes	1579
The Muslim Army Marches Towards Khaibar	1582
A Description Of The Battle Of Khaibar	1585
A Bedouin Is Martyred, The Story Of A Black Shepherd,	1589
Ja'far Ibn Abee Taalib ؓ And Other Companions ؓ Return From Abyssinia	1592
Dividing The Spoils	1595
The Messenger Of Allah ﷺ Marries Safiyyah Bint Huyai Ibn Akhtab ؓ	1599
Some Jews Try To Kill The Prophet ﷺ By Feeding Him A Poisoned Sheep	1604
The Story Of Al-Hajjaaj Ibn 'Ilaat As-Salamee ؓ	1606
Some Legal Rulings That Pertain To The Battle Of Khaibar	1609
An Invitation To Kings And Rulers	1615
The Treaty Of Al-Hudaibiyyah Signaled The Beginning Of The Expansion	1615
The Compensatory 'Umrah	1629
Precautionary Measures	1629
Entering Makkah And Performing The <i>Tawaaf</i> And The <i>Sa'ee</i>	1631
The Prophet's Marriage To Maimoonah Bint Al-Haarith ؓ	1633
Hamzah Ibn 'Abdul-Muttalib's Daughter Leaves Makkah	1635
The Impact Of The Compensatory 'Umrah On The Quraish;	1637

The Mo'tah Expedition (8 H)Its Causes And Its History	1648
Bidding Farewell To The Muslim Army	1651
The Army Reaches Ma'aan, And The Three Appointed Leaders	1652
The Muslims Choose Khaalid Ibn Al-Waleed ؓ To Lead Them	1656
Allah ﷻ Blesses The Prophet ﷺ With A Miracle,	1658
The Lessons And Morals Of The Battle Of Mo'tah	1660
The Dhaat As-Salaasil Expedition	1668
The Conquest Of Makkah	1675
Its Causes And Its Early Stages	1677
The Muslim Army Prepares To Depart From Al-Madeenah	1681
Their Departure, And Some Events That Transpired During Their Journey	1690
The Prophet's Plan To Enter And Conquer Makkah	1700
Distributing Duties Among The Various Leaders Of His Army	1700
A Humble Entry Into Makkah	1704
The Announcement Of A Universal Pardon (With A Few Exceptions)	1709
Khaalid Ibn Al-Waleed ؓ Is Sent To The Banu Jadheemah Tribe	1716
Destroying The Houses of Idols	1718
Lessons And MoralsThe <i>Tafseer</i> Of Chapter <i>An-Nasr</i> ,	1723
Stories Of Individuals Who Finally Came Around And Embraced Islam	1726
Are You Trying To Talk Me Out Of Applying One Of The Punishments Of Allah	1737
O Umm Haanee, We Grant Protection To Whomsoever You Grant Protection	1739
"It Is Not Befitting For A Prophet To Have Deceptive Eyes"	1740
"I Will Live Among You And Die Among You"	1741
'Abdullah Ibn Az-Zab'aree ؓ, The Poet Of The Quraish	1742
Some Rulings Of Jurisprudence ThatThe Makkah Conquest	1744
Some Of The Consequences Of The Makkah Conquest	1746
The Battles Of Hunain And At-Taaif (8 H)	1749
The Battles Of Hunain And At-Taaif (8 H).....Its Causes And Events	1751
The Most Important Events That Took Place During The Battle Of Hunain	1752
The Sound Military Strategy Of Maalik Ibn 'Auf	1752
Steps The Messenger Of Allah ﷺ Took To Achieve Victory Over Maalik's Army	1755
Enemy Fighters Are Pursued All The Way Until Autaa's And At-Taaif	1758
Lessons And Morals	1764
Lessons And Morals	1780
The Verses Of The Qur'an That Were Revealed About The Battle Of Hunain	1780
The Causes Of Defeat And Victory At Hunain	1783
Islamic Rulings And Laws That Were Legislated During The Course	1785
The Stories Of Some Companions ؓ	1792
The Poet Ka'ab Ibn Zuhair ؓ Embraces Islam	1796
Some Of The Results And Consequences Of The Battles Of Hunain And At-Taaif	1797
The Most Important Events That Took Place Between Hunain And Tabook	1798
Organizing The Collection And Distribution Of <i>Zakaat</i> And <i>Jizyah</i>	1798

The Most Important Military Units That Were Sent Out During This Period	1800
'Adee Ibn Haatim ؓ Embraces Islam	1803
Other Events That Took Place In The Year 8 H	1808
The Tabook Expedition (9 H), Which Is Also Known As The "The Expedition Of Distress"	1809
The History Of The Battle, Its Names, And Its Causes	1811
The Causes Of The Expedition	1813
The Wealth That Was Contributed To Equip The Muslim Army,	1815
The Hypocrites	1821
The Announcement To Depart Is Made	1827
What Took Place During The Journey; And Finally Arriving At Tabook	1833
The Story Of Abu Dharr Al-Ghafaaree ؓ	1833
The Story Of Abu Khaithamah ؓ	1836
Arriving At Tabook	1839
The Muslims Pass By The Land That The People Of Thamood	1841
The Death Of The Companion 'Abdullah (Dhul-Bijaadain) ؓ	1843
Some Of The Miracles That Occurred During The Tabook Expedition	1845
The Return From Tabook To Al-Madeenah; And The Noble Qur'an Discusses	1854
Those Who Had Valid Islamic Excuses	1855
Bedouin Hypocrites Who Lived In The Lands That Surrounded Al-Madeenah	1859
<i>Masjid Diraar</i>	1862
The Story Of The Three Who Stayed Behind From The Tabook Expedition	1871
Lessons And Morals	1888
The Mutual Consultation That Took Place During The Tabook Expedition	1891
Rigorous And Harsh Training	1893
The Most Important Consequences Of The Tabook Expedition	1894
The Most Important Events That Took Place Between The Battle Of Tabook And The Farewell Pilgrimage And The Delegation Of Thaqeef	1897
The Death Of The Hypocrites, 'Abdullah Ibn Ubai Ibn Salool	1905
The Prophet ﷺ Gives His Wives An Important Choice To Make	1910
Abu Bakr ؓ Leads The People In their Pilgrimage To Makkah	1917
The Year Of The Delegations (9 H)	1922
The Messenger Of Allah ﷺ Sends out Delegations Of His Own,	1932
The Farewell Pilgrimage (10 H)	1941
How The Prophet ﷺ Performed <i>Hajj</i>	1943
The Prophet's Final Illness And His Subsequent Death	1967
Verses Of The Qur'an And <i>Ahaadeeth</i>	1968
The Final Illness Of The Messenger Of Allah ﷺ	1974
Abu Bakr ؓ Leads The Muslims In Prayer	1980
The Final Hours Of The Prophet's Life	1981
Epilogue	1992
Bibliography	1993

INTRODUCTION

Indeed, all praise is for Allah; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allah from the evil of our own selves and of our wicked deeds. Whomsoever Allah guides, none can lead astray; and whomsoever Allah leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allah alone, and He has no partner; and I bear witness that our Prophet Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in the state of Islam (as Muslims) (with complete submission to Allah).” (Qur’an 3: 102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

“O mankind be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.” (Qur’an 4:1)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good

deeds and will forgive you your sins . And whosoever obeys Allah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and made to enter Paradise).'' (Qur'an 33: 70, 71)

Male or female, adult or child, scholar or commoner, businessman or laborer – all Muslims need to study the biography of the Messenger of Allah ﷺ. In fact, the fulfillment of many of our Islamic duties hinges upon our knowledge of the Prophet's life. For example, every Muslim should love the Prophet ﷺ; yet how can one love him without knowing him. We were not alive when the Prophet ﷺ was preaching the message of Islam to the Quraish, so the only way we have left to become intimately acquainted with the Prophet ﷺ, and consequently to love him, is to study his sayings and deeds, which give us partial glimpses of his life, or to study his biography, which fits the pieces of his life together, so that we can have an overall view of his ideal character. And how are we to follow the Prophet ﷺ if we do not know his sayings and deeds, or – which is more relevant to his biography – the context in which his sayings and deeds occurred. Thus we are all in dire need of acquainting ourselves with the life of the Prophet ﷺ.

Through the study of the *Seerah* (the Prophet's biography), we are able to appreciate how the Prophet ﷺ was an ideal husband, ideal father, ideal leader, ideal ruler, ideal educator, ideal judge, and so on. So regardless of our situation and who we are, we benefit from studying the Prophet's life. If one has dedicated at least some part of his life to inviting others to Islam (which makes him a *Daa'ee* – a word I will henceforward use – one who invites others to the teachings of Islam), then the Prophet's biography is for him an indispensable guidebook. Through studying the Prophet's *Seerah*, the *Daa'ee* learns about the Prophet's methodology for inviting others to Islam; furthermore, he learns about how the Prophet ﷺ dealt with those who refused to embrace Islam and how he ﷺ was patient when he was made to suffer at their hands, not to mention the countless other lessons and morals he learns from the *Seerah*.

If one is an educator – of children at home or school, or of adults at a community level – one learns how the best educator mankind has ever known raised a generation of true Muslims, who went on to develop the most wonderful civilization that mankind has ever known. The early converts to Islam were educated in the world's finest institution of higher learning – the House of Al-Arqam (the house wherein Muslims secretly met in the early days of Islam) – where the Prophet ﷺ taught them the Qur'an, Islamic beliefs, the manners of Islam, and so on. His students graduated with flying colours, becoming leaders and educators of the following generation of Muslims.

If one is a leader, one learns true qualities of leadership from the Prophet's *Seerah*, in terms of how the Prophet ﷺ was just; how he united the Muslims; how he ﷺ dealt with subversive elements of society, namely the hypocrites, who were headed by 'Abdullah ibn Ubai ibn Salool; and how he ﷺ constantly strove for the betterment of the Muslim nation.

If one is a scholar, one relies on the *Seerah* to understand the Qur'an, for the Prophet's actions represent a practical application of the teachings of the Qur'an. Furthermore, the revelation of many Verses was prompted by actual events that took place during the Prophet's lifetime; a scholar can only understand such Verses if he understands the events for which they were revealed. And in fact (as we will *In Sha Allah* see throughout this book) knowledge of all Islamic sciences – such as '*Aqeedah* (beliefs), jurisprudence, and *Tafseer* – hinges frequently upon knowledge of some aspect of the Prophet's *Seerah*.

If a Muslim inclines towards *Zuhd* (to abstain from worldly pleasures for the sake of Allah ﷻ), he can learn, through the study of the *Seerah*, the difference between true *Zuhd* and extremism, for the correct way to live is the balanced life that the Prophet ﷺ and his Companions ﷺ led. If a Muslim is afflicted by calamity, he can find consolation in the *Seerah*, for no one was afflicted with as much hardship as was the Messenger of Allah ﷺ; beyond consolation, the afflicted person becomes encouraged to follow

the example of the Prophet ﷺ and patiently await for his reward from Allah ﷻ. In short, there are valuable lessons to be found in the *Seerah* for every single Muslim.

Not just the Muslim individual, but also the Muslim nation as a whole needs to benefit from the lessons that are available in the Prophet's *Seerah*. Nations rise and fall not through coincidence or through a set of arbitrary occurrences, but through universal laws that have been set in place by Allah ﷻ. At least once in our history, Muslims have succeeded in building a wonderful and stable civilization, and that was during the lifetime of the Prophet ﷺ and his rightly guided Caliphs; and even if Muslims prospered in later centuries, they never prospered as much as they did in the early golden years of Islam. Now we come back to the universal laws I mentioned above: The Prophet ﷺ and his Companions ﷺ established a stable and prosperous nation not by chance, but by living in harmony with the said universal laws. What this means is that there is a pattern: If we want to now repeat the success that was achieved by the Muslims during the lifetime of the Prophet ﷺ, we need to be in harmony with the same set of laws, and in doing so, we have an ideal blueprint to follow – the lives of the Prophet ﷺ and his noble Companions ﷺ.

Allah ﷻ said:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَلُغُ الْمَعِیْنِ ٥٤﴾

"Say: 'Obey Allah and obey the Messenger, but if you turn away, he (the Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e., to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e., to preach in a plain way).'" (Qur'an 24: 54)

This Verse clearly indicates that success lies in following the way of the Prophet ﷺ; the following two Verses discuss some of the conditions that Muslims must fulfill if they hope to achieve

prosperity and stability as a nation:

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ
 وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن
 كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ
 وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾﴾

“Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Faasiqoon (rebellious, disobedient to Allah). And perform As-Salaat (Iqamat-as-Salaat), and give Zakaat and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allah).” (Qur’an 24: 55, 56)

We do not have the right to say that it was due to the fact that they were supported by miracles that the Prophet ﷺ and his Companions ؓ were successful in establishing a Muslim country. We do not have that right for the very fact that the first generation of Muslims struggled and suffered and strove and sacrificed – and thus earned their success. They fulfilled the conditions that are discussed in the above-mentioned Verses; or in other words, they lived in harmony with those universal laws that apply to the rise and fall of nations. Consider the Prophet’s migration to Al-Madeenah. Allah ﷻ could have made the journey a miraculous one-night journey, as He ﷻ had previously done regarding the Prophet’s night journey to Jerusalem and then to the heavens. But He ﷻ didn’t, and the Prophet ﷺ subsequently faced all of the hardships that came with his remarkable

migration to Al-Madeenah, thus showing us that victory comes with sacrifice and struggle.

The Prophet ﷺ and his Companions رضي الله عنهم realized *Eemaan* (faith) both in terms of belief and action. They strove day and night to perform good deeds; they made each and every part of their lives an act of worship; they fought against all forms of polytheism. At an individual and societal level, they took all of the material steps that are needed to form a country. Then, they actually did form their own country in Al-Madeenah, and from there, they spread Allah's religion to the farthest corners of the earth.

That we as a nation are behind today is a logical consequence of our not doing what the first generation of Muslims did to achieve success. Unwilling to change, to struggle, to reform, and to sacrifice, we think that we can achieve success and prosperity as a nation; but since that is contrary to the universal laws outlined above, we shouldn't hold our breaths, expecting some sudden change from the outside. The change must begin from within.

Weakness of faith, lack of spirituality, incorrect thinking, inner confusion and anxiety – these are the results of the great gap that exists between us as a nation and between the Noble Qur'an, the guidance of the Prophet ﷺ, and the piety of Muslims during the era of the rightly guided Caliphs.

That gap is nowhere as palpable as it is in regards to those who, though they are as far away as possible from the teachings of the Qur'an, the guidance of the Prophet ﷺ, and the way of the rightly guided Caliphs, claim that they are the representatives of Islam. They speak for hours on end, but show no understanding of Allah's universal laws that apply to the rise and fall of nations. They will speak interminably about the sayings of philosophers, politicians and others of their ilk, but they hardly bother to refer to revealed sources – the Qur'an and *Sunnah*. I do not say that one should not benefit from the experiences and knowledge of others, for wisdom is the goal of the believer: wherever he finds it, he is most worthy of it. But I do most vehemently oppose those who are enamored by the words of intellectuals, but do not heed the

words of Allah ﷻ and His Messenger ﷺ; do not contemplate the history of our own nation, especially the part of it when its civilization reached its zenith during the first generation of Islam; and then aspire for positions of leadership among the Muslim nation, so that when they do become leaders, they lead according to their whims and desires, and not according to the teachings of the Qur'an and *Sunnah*.

The events that took place during the Prophet's lifetime did not occur in a vacuum; they occurred in the real world, which means that we need to study the methodology of the Prophet's *Da'wah* if we are to repeat, at least to some degree, the success achieved by the first generation of Islam. Allah ﷻ said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ﴾ (١١)

"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Qur'an 33: 21)

What did the Prophet ﷺ and his Companions ﷺ do that we need to repeat? The answer to this question would require a very long list of details, but let us at least consider a few examples. First, the Prophet ﷺ followed an ideal methodology for educating his Companions ﷺ and for establishing the foundations of a stable country. He ﷺ did not call for an instant revolution, but instead strove for gradual change. He ﷺ began with what is most important: instilling correct beliefs into the hearts of his Companions ﷺ. That a movement, if it is to achieve success and stability, needs to advance forward with studied gradual steps; that, before achieving stability, the members of a given movement need to first patiently endure hardships; that, first and foremost, correct beliefs must be cemented into the hearts of Muslims: these are just a few examples of Allah's universal laws that the Prophet ﷺ submitted to, was in harmony with, and applied. His

Companions ﷺ did their part as well, trying their utmost to learn from him ﷺ and follow his instructions to the letter, so much so that if one of them was unable to spend a given day with the Messenger of Allah ﷺ, he would send someone in his stead, and then later ask him what he learned that day. And some people – such as is related about ‘Umar ibn Al-Khattaab ﷺ and his companion ﷺ – would take turns going to the Prophet ﷺ; one would spend the day with the Prophet ﷺ, and the other would take care of both of their businesses. In every small and great matter, the Companions ﷺ followed the example of the Prophet ﷺ; it is no surprise, therefore, that they were able to spread the message of Islam to the far corners of the earth.

In this book, I discuss the events of the Prophet’s life, from the day he ﷺ was born – and even before that day for background information – until the day he ﷺ died. Beyond enumerating the events of the Prophet’s life, I have endeavoured to draw lessons and morals from those events, by pointing out to the reader, among other things, the significance of an event, the wisdom behind one of the Prophet’s actions or deeds, the Islamic ruling that is derived from a particular incident, and the impact that a given event should have on our character or choice of deeds.

Furthermore, I have attempted to remedy the problem of how the *Seerah* has been reduced to a limited subject of study in certain schools and among many students of knowledge. This problem resulted from a misuse and misunderstanding of valuable *Seerah* books, books that have been written in recent decades and that have gained widespread acceptance among the reading public – such as *Ar-Raheeq Al-Makhtoom*, by Safee-ur-Rahmaan Al-Mubarakpooree; *Fiqh-us-Seerah*, by Al-Ghazaalee; *Fiqh-us-Seerah An-Nabawiyyah* by Al-Bootee; and *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadwee. Some of these books summarize the events of the Prophet’s life; others either deal with certain aspects of his life or with some of the lessons that can be derived from his life; the point is that none of the above-mentioned authors claims that he has written a comprehensive book on the Prophet’s life.

Some universities use the above-mentioned books as textbooks, and many students have, as a result, come under the impression that those books are comprehensive works on the Prophet's biography. This notion, which is of course dangerous and false, has even gained acceptance among some Imams and leaders of Islamic movements. As a result of this widespread misunderstanding, many people have a very limited and defective understanding of the Prophet's biography. At the end of his book, *Fiqh-us-Seerah*, Shaikh Muhammad Al-Ghazaalee warned about this very notion, saying, "You might think that you have studied the life of Muhammad ﷺ if you have followed the events of his life from his birth until his death. This is a grave mistake, for you will not gain a true understanding of the *Seerah* unless you have studied the Noble Qur'an and the pure *Sunnah* (of the Prophet ﷺ)"

I spent a number of years of my life studying the Noble Qur'an and the Prophet's biography. Those years consisted of some of the best days of my life; deeply immersed in study, I forgot about the pains associated with being away from home. Pearls of wisdom I came across, lessons I learned, and valuable insights I was blessed to perceive – these enjoyments sustained me. It was during that period of my life that I gathered, organized, and composed the contents of this book.

Throughout my research, I noticed how each author of a *Seerah* book mentioned lessons and benefits that other authors did not mention. It sometimes occurred that Ibn Hishaam mentioned a relevant point that Adh-Dhahabee did not mention, or that Ibn Katheer, a more recent scholar, mentioned what the compilers of the "Six Books" did not mention. As for present day authors, As-Sibaa'ee might have appreciated a point that Al-Ghazaalee was not aware of – or at least did not write about; the examples of this phenomenon are endless. The point is that Allah ﷻ honoured me with the opportunity to gather and combine the findings of past and present authors; the result of that effort is this book.

In bringing this work to fruition, many people from various

countries – Libya, Yemen, Iraq, Egypt, Sudan, Saudi Arabia, United Arab Emirates, and Syria – have made valuable contributions, through discussions, correspondences, and meetings at seminars. Some provided me with rare manuscripts; others provided valuable advice on what themes I should stress; and yet others made various contributions, each in his unique way.

To be sure, I do not claim to have surpassed my predecessors. The stature of the Prophet ﷺ is great indeed; to comprehensively discuss just some aspects of his wonderful character and life requires a researcher with more time, stronger faith, a deeper understanding, and a greater intelligence than I possess. Nor do I claim infallibility, for Allah's protection from error is specific to the Messengers ﷺ and Prophets ﷺ. Whoever thinks that he has all knowledge, even of a particular subject of study, is ignorant of his own self. Allah ﷻ said:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (٨٥)

"And they ask you (O Muhammad ﷺ) concerning the Rooh (the spirit); Say: 'The Rooh (the spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'" (Qur'an 17: 85)

Knowledge is an ocean that has no shore. Ath-Tha'aalabee said, "Whenever anyone writes a book, he wishes on every day other than the day on which he completed it, to add to it, or to delete from it. That is the effect that one night has; then how about a number of years!" Conveying a similar sentiment, Al-'Imaad Al-Asbahaanee said, "I noticed that whenever someone finishes writing a book, he says on the day after he completed it, 'Had this been changed, it (the book) would have been better. Had this been added, that would have been a welcome (change). Had this been brought forward, it (the book) would have been better. Had this been left off, it would have been more beautiful.' This

(phenomenon) is one of the greatest of lessons (for mankind), for it proves that imperfection has a strong hold over human beings."

I hope from Allah ﷻ that I have done this work sincerely for His Countenance. I ask Him ﷻ to make this book beneficial to His slaves, to reward me for every letter that I wrote, to place this effort in my scale of good deeds, and to reward my brothers who untiringly helped me to finish this book.

"How perfect You are O Allah, and I praise You. I bear witness that none has the right to be worshipped except you. I seek Your forgiveness and turn to You in repentance."

One who is in dire need of his Lord's forgiveness and Good Pleasure.

'Alee Muhammad As-Sallaabee
2001 – 1422H



**From, Some Important Historical
Events Before The Advent Of Islam,
Until, The Beginning Of Revelation**



1

The Dominant Empires Of The World Prior To The Advent Of Islam

The Roman Empire

The eastern part of the Roman Empire was known as the Byzantine Empire, which ruled over, among other lands: Asia, Syria, Palestine, Egypt, and Northern Africa; and its capital was Constantinople. It was a wicked Empire that subjected its citizens to oppression and wrongdoing. As is almost always the case when an occupying foreign force rules over the native inhabitants of a land, violent tactics were employed to bring the population under control. The empire showed no mercy to the populations they ruled. So desperate did the economic situation become for Syria's inhabitants that people would sell their children and use the proceeds of the sale to pay off their debts.

The Byzantines lived lives that were replete with contradictions. On the one hand, religion was deeply ingrained in people's minds and monasticism was widespread. In fact, it was not uncommon for a common man to enter into deeply arcane religious research. But on the other hand, the population had become engrossed in frivolous, and often outright evil, forms of entertainment. Stadiums that could accommodate 80,000 spectators were built. The main sporting events that took place in them consisted of gladiators fighting one another to the death, and at times gladiators were even pitted against predatory animals. While

such sport was the entertainment of the common man, and while unspeakably cruel punishment was his lot if he committed an offence, the rulers and higher classes lived lives of opulence and decadence.

The Persian Empire

The Persian Empire was greater and stronger than the Byzantine Empire. False religions, such as Zoroastrianism and Mithraism, dominated the lands of Persia. The kings of Persia – the crown would pass from father to son – were extremely corrupt; they acted with impunity because they believed themselves to have been descended from their gods. Anything that was produced in Persia became the property of the kings, who would spend what came to them with almost unimaginable extravagance.

Many farmers left their lands and sought refuge in places of worship, fleeing either from exorbitant taxes or forced entry into the army. For the people of Persia were used as mere pawns in the wars that would intermittently be waged between the Persian Empire and the Byzantine Empire; and of course, the citizens had nothing to benefit from such wars; it was only the kings who stood to gain profit.

India

Before the advent of Islam, at around the beginning of the sixth century of the Christian calendar, India was immersed in ignorance. Obscene acts, which were considered holy by India's inhabitants, were perpetrated in houses of worship. Women were considered to be of no value. That many women would burn themselves to death upon the death of their husbands clearly indicated their standing in society. And if a woman did live on after her husband's death, it was forbidden for her to remarry. India was isolated from the world, which of course led to widespread ignorance. Its inhabitants forced upon themselves absurdly strict dietary rules. And those who were considered outcasts in society were forced to live outside the boundaries of the city.

Supported by political and religious law, the caste system made a clear distinction between the various classes of society. At the top of the hierarchy were the Brahmans – priests and scholars; then the Kshatriyas – warriors and rulers; the Vaisyas – merchants, traders, and farmers; and lastly the Sudras – artisans, laborers, servants, and slaves. The law gave the Brahmans the right to act with impunity; as for the Sudras, they didn't have the right to own property, to sit alongside Brahmans, or to read religious books. There was another caste whose members were ranked beneath the Sudras; they were called the 'untouchables,' and they were forced to do hard, menial, and highly unpleasant labor.

A Synopsis Of The Dominant Religions Of The World Prior To The Advent Of Islam

Before the advent of Islam, human beings were living through one of the worst periods of human history. The line of Prophets from the descendants of Ishaq ﷺ had come to an end with the ascension of Jesus ﷺ to the heavens. In the centuries that followed, belief in the trinity gained more and more acceptance among Christians, until, around the beginning of the sixth century, only a handful of people still believed in the Islamically Monotheistic teachings of Jesus ﷺ.

The entire world was engulfed in darkness. Describing the period prior to his Prophethood, the Messenger of Allah ﷺ said, "Verily, Allah looked at the inhabitants of the world and despised them, both the Arabs and foreigners among them, except for some remnants from the People of the Book (i.e., those among them who still believed in pure Islamic Monotheism)." Polytheism and idol worship had become widespread. Some people apostatized from their religion; others didn't follow any religion at all, other than ritualistic acts of worship they performed to idols; and others believed in a distorted form of a divinely revealed religion. In short, almost all of the inhabitants of earth were living in a state of darkness and ignorance.

As for the Jews, their religion had become a soulless set of rituals; and they had become greatly influenced by neighbouring nations or by nations that had subjugated them. And so the Jews took from them many of their polytheistic beliefs and practices. As one Jewish scholar put it, "That the Prophets were constantly furious about idol worship proves that the concepts of idol worship and polytheism had crept their way into the souls of the Children of Israel. They were a people who entertained superstitious and polytheistic beliefs. And the Talmud attests to the fact that the Jews were strongly attracted to the idea of idol worship." Judaism had reached its nadir just prior to the Prophethood of Muhammad ﷺ. The revealed scriptures that Jews had with them had become greatly distorted and, as a result, contained many false notions about Allah ﷻ.

As for Christianity, distortions and false interpretations corrupted its pristine teachings, so that it no longer remained a religion of pure Monotheism. Many polytheistic practices, with the concept of trinity of course at the forefront, became established Christian doctrine. Jesus ﷺ came to invite people to the worship of Allah ﷻ alone, but polytheism was deeply ingrained in the souls of the people to whom he ﷺ was sent, so that soon after his time various polytheistic beliefs were being disseminated, all in the name of Christianity. If a Christian man was martyred, others attributed divine qualities to him and built little statue of him. People began to worship saints and martyrs. Holding a status not very different from the idols of the Quraish, saints were considered to be intermediaries between Christians and God. It was in the fourth century that the trinity became the official doctrine of the church; but it is only recently – in the latter half of the nineteenth century – that the process through which trinity became doctrine was made public.

Magianism was also widespread at the beginning of the sixth century. Magians were known to have worshipped the elements – mainly fire. Houses of fire worship had been built in various places. Inside those houses, people would pray and follow a strict

set of guidelines and etiquettes; outside, they were free to do as they pleased, so that, in essence, there was no real difference between Magians and people who did not adhere to any religion. The duties of Magian priests involved worshipping the sun four times a day; they also worshipped the moon, fire, and water. As priests, they followed a strict code of hygiene; it was their task to make sure that the fires in houses of worship never became extinguished and never came in contact with water.

The Magians of Iran turned towards fire when they prayed. And the last of their kings, Yazdgard, once swore by the sun and said, "I swear by the sun, which is the greatest god." Although Magianism is clouded by a great deal of mystery, it seems that one unifying belief among Magians of all centuries is belief in two gods, one being the god of light or goodness, and the other being the god of darkness or evil.

Buddhism was practiced in India and middle Asia. Adherents of Buddhism carried idols wherever they went, and they were known for having built many temples. Anywhere that Buddha traveled, statues were erected in his honour. The original religion of India was Brahmanism, which was an ancient form of Hinduism. Without a doubt, both Hinduism and Buddhism were, and are, polytheistic religions.

Around the time when the Prophet ﷺ was about to be sent to mankind as a warner and bearer of glad tidings, the people of the world were drowning in the mires of polytheism. It was as if members of each religion – Christians, Jews, Buddhists, and Brahmans – were competing with one another to see who could best glorify false deities.

The Prophet ﷺ alluded to that widespread state of ignorance during one of his sermons:

"Lo, verily, my Lord commanded me to teach you what you are ignorant of, from that which He has taught me on this day of mine: 'All of the wealth that I have bestowed upon a slave (of Mine) is lawful. And I have indeed created My slaves *Hunafaa*

(i.e., as Muslims, as people who are inherently inclined towards *Tawheed* and away from polytheism). Devils indeed came to them; have taken them away from their religion, and have made forbidden upon them that which I have made lawful for them; and have ordered them to associate as partner to Me that with which I have not sent down any authority.' And indeed, Allah looked at the inhabitants of earth and despised them, both the Arabs and foreigners among them, except for some remnants from the People of the Book (i.e., those who still believed in Islamic Monotheism)."^[1]

^[1] *Saheeh Muslim*, "The Book of Paradise," chapter, "The Qualities by which the People of Paradise and the People of the Hellfire are Distinguished in this World." *Hadeeth* Number: 2865.

2

The Early Arabs And Their Civilizations

The Early Arabs

Based on the different descendants of today's Arabs, historians have classified early Arabs into three categories:

1) **The *Al-Baaidah* Arabs**

They are from the tribes of 'Aad, Thamood, Al-'Amaaliqah, Tasm, Jadees, Umaim, Jurhum, Hadramoot, and those that are closely linked with them. Prior to the advent of Islam, the *Al-Baaidah* Arabs were wiped off of the face of the earth, leaving no descendents behind. But while they did roam the earth, they had kings whose dominions extended to Ash-Sham (Syria and surrounding regions) and Egypt.

2) **The *Al-'Aaribah* Arabs**

These are the Arabs who are descended from the line of Ya'rob ibn Yashjub ibn Qahtaan; they are called the *Al-Qahtaaniyyah* Arabs, and they are also known as the Southern Arabs. The kings of Yemen were *Al-'Aaribah* Arabs, as were the people from the kingdoms of Ma'een, Saba, and Himyar.

3) **The *'Adnaaniyyah* Arabs**

They are called the *'Adnaaniyyah* because they are descended from

'Adnaan, who in turn was descended from the line of Ismaa'eel ibn Ibraaheem ﷺ. They are known as the Arabized Arabs, which alludes to the fact that non-Arab blood entered into their lineage. When that first happened, Arabic became the language of the new racial mix.

The 'Adnaaniyyah Arabs are the Arabs of the north. Their original homeland was Makkah, and they are descended from Ismaa'eel ﷺ, his children, and the Jurhum tribe, for after Ibraaheem ﷺ left Haajar ﷺ and Ismaa'eel ﷺ in Makkah, Isma'eel ﷺ was raised among the Jurhum, learned Arabic from them, and married one of their women. Thus his children were raised as Arabs.

The most noteworthy of Ismaa'eel's early descendants was 'Adnaan, who was a direct forebear of the Prophet ﷺ. It is to 'Adnaan that the major Arab tribes and subtribes ascribe themselves. After 'Adnaan came his son Ma'ad, and then Nizaar, and then his two children, Mudar and Rabee'ah.

As for Rabee'ah, the son of Nizaar, his descendants settled in the east: 'Abdul-Qais settled in Bahrain; Haneefah, in Yamaamah; the children of Bakr ibn Waail, somewhere between Bahrain and Yamaamah; Tameem, in the Baadiyah of Basrah; and Taghlab, in the land of the (Arabian) Peninsula, between the Dijlah and the Euphrates, after having first crossed the latter river.

And as for the descendants of Mudar, Saleem settled near Al-Madeenah; Thaqeef, in Taaif; the rest of the Hawaazin, east of Makkah; (the children of) Asad, from Eastern Taimaa until Western Kufah; (the children of) Dhubyaan and 'Abs, from Taimaa until Hawaraan. Most genealogists and other scholars classify Arabs into two categories: *Qahtaaniyyah* and 'Adnaaniyyah; however, there are some scholars who maintain that all Arabs are 'Adnaaniyyah, for the *Qahtaaniyyah*, they say, are also from the descendants of Ismaa'eel ﷺ. Al-Bukhaaree titled a chapter of his *Saheeh* based on this latter opinion: "Chapter: The Relation Of (The People Of) Yemen (i.e., the *Qahtaaniyyah*) To Ismaa'eel ﷺ." In that chapter, he related a

Hadeeth from Salamah ؓ, who said, "The Messenger of Allah ﷺ went to a people who, at the time, were competing against one another in archery. The Prophet ﷺ said, 'Fire (your arrows), O children of Ismaa'eel; and I am with the children of – such and such person.' One of the two groups restrained their hands (i.e., they didn't fire any arrows). The Prophet ﷺ said, 'What is the matter with you?' They said, 'How can we fire, when you are with the children of – such and such person.' The Prophet ﷺ said, "Fire (your arrows), for I am with you all."^[1] And according to some of the narrations of this *Hadeeth*, the Prophet ﷺ said, "Fire (your arrows), O children of Ismaa'eel, for your father was an archer."

Bukhaaree said, "Aslam ibn Afsaa ibn Haarithah ibn 'Amr ibn 'Aamir was from the Khuzaa'ah." What this means is that the Khuzaa'ah is one of the groups who was separated from the tribes of Saba when Allah ﷻ sent upon them the flood of Al-'Arim.

The Messenger of Allah ﷺ is from the descendants of Mudar. Bukhaaree related that Kaleeb ibn Waail once asked Zainab bint Abu Salamah ؓ, "Do you think that the Prophet ﷺ was from (the descendants of) Mudar?" She answered, "Who was he from if not from Mudar (i.e., he ﷺ was definitely descended from Mudar)? (He was) from the children of An-Nadr ibn Kinaanah."^[2]

The Quraish were the descendants of Kinaanah, through one of his great-grandsons, Faihr ibn (son of) Maalik ibn An-Nadr ibn Kinaanah. The Quraish tribe was divided into various subtribes, the most famous of them being as follows: Jumh, Sahm, 'Adee (so for example, the members of this sub-tribe were called Banu 'Adee, the children of 'Adee), Makhzoom, Taim, and Zuhrah; and more importantly, there were the subtribes of Qusai ibn Kilaab: 'Abdud-Daar ibn Qusai, Asad ibn 'Abdul-'Uzzah ibn Qusai, and 'Abd-Manaaf ibn Qusai. 'Abd-Manaaf was then divided into four subgroups, which were respectively ascribed to 'Abd-Shams,

^[1] *Saheeh Bukhaaree*, "The Book of Virtues"; chapter, "Yemen Being Ascribed to Ismaa'eel ؑ." *Hadeeth* number: 3507

^[2] *Saheeh Bukhaaree*, "The Book of Virtues." *Hadeeth* number: 3491.

Naufal, Al-Muttalib, and Haashim. It was from the household of Al-Muttalib that Allah ﷻ chose our beloved Prophet, Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib ibn Haashim. The Prophet ﷺ said, "Indeed, Allah chose Kinaanah from the children of Ismaa'eel; He chose Quraish from Kinaanah; He chose the children of Haashim from Quraish; and He chose me from the children of Haashim."^[1]

The Civilizations Of The Early Arabs

1) The civilization of Saba (Sheeba) in Yemen

It was in Yemen that the people of this civilization lived and prospered, benefiting greatly from the copious rainfall that Allah ﷻ blessed them with. Using great engineering skill, they built dams, the most famous of them being the Ma'rib dam. They used the water that was held up to irrigate their fields; they had gardens in which grew all kinds of trees, vegetation, and luscious fruits. But they were ungrateful to Allah ﷻ, Who then punished them with a great flood. Allah ﷻ said:

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُمْ بَلَدٌ طَيِّبٌ وَرَبٌّ غَفُورٌ ۝١٥ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَجَرٍ مِنْ سِدْرٍ قَلِيلٍ ۝١٦ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ يُجْزَى إِلَّا الْكُفُورُ ۝١٧﴾

"Indeed there was for Saba' (Sheba) a sign in their dwelling-place, – two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord. But they turned away (from the obedience of Allah), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and

^[1] Saheeh Muslim, "The Book of Virtues"; chapter, "The Superiority of the Prophet's Lineage." Hadeeth number: 2276.

tamarisks, and some few lote trees. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful, (disbelievers).'' (Qur'an 34: 15-17)

It is indicated in the Qur'an that, in past times, there were a series of inhabited cities or villages that extended from Yemen to the lands of Al-Hijaz (Makkah, Al-Madeenah, Taa'if, etc.), and then continued further northwards to the lands of Ash-Sham (Syria and surrounding regions). Consequently, trading caravans that traveled from Yemen to the lands of Ash-Sham always had plentiful supplies of shade, water, and food along the way. Allah ﷻ said:

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ ۝١٨ فَقَالُوا رَبَّنَا بَعْدَ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَرِّقٍ ۝١٩ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

"And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day." But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).'' (Qur'an 34: 18, 19)

2) The civilization of 'Ad

The people of 'Ad lived in the northern part of Hadramoont. They lived in lofty buildings, were skilled in various trades, and were blessed with springs, fields, and gardens. And it was to them that Allah ﷻ sent Prophet Hood عليه السلام. Allah ﷻ said:

﴿كَذَّبَتْ عَادُ الْمُرْسَلِينَ ۝١٢٣ إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ ؕ أَلَا تَتَّقُونَ ۝١٢٤ إِنِّي لَكُمُ رَسُولٌ أَمِينٌ ۝١٢٥ فَذَرِكُوا آلِهَتَكُمْ ۝١٢٦ فَاتَّقُوا اللَّهَ ۝١٢٧ إِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ ۝١٢٨﴾

﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٢٦ ﴿١٢٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ١٢٧ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ مَائَةً تَعْبَثُونَ ١٢٨ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ١٢٩ ﴿١٢٩﴾ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ١٣٠ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٣١ ﴿١٣١﴾ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ١٣٢ ﴿١٣٢﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ١٣٣ ﴿١٣٣﴾ وَجَنَّاتٍ وَعُيُونٍ ١٣٤ ﴿١٣٤﴾

“Ad (people) denied the Messengers. When their brother Hood said to them: ‘Will you not fear Allah and obey Him? Verily! I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the ‘Alamin (mankind, jinns, and all that exists). Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever.? And when you seize, seize you as tyrants? So fear Allah, keep your duty to Him, and obey me. And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. He has aided you with cattle and children. And gardens and springs.’ (Qur’an 26: 123-134)

3) The Civilization of Thamood

The Qur’an referred to the people of Thamood, who lived in the lands of Al-Hijr and were endowed with the ability to carve houses for themselves high up on mountains. Like the people of ‘Ad, the people of Thamood were blessed with many springs, fields, and copious gardens. Allah ﷻ said:

﴿كَذَبَتْ ثَمُودُ الْمُرْسَلِينَ ١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ١٤٢ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٤٣ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٤٤ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ١٤٥ ﴿١٤٥﴾ أَتُتْرَكُونَ فِي مَا هَاهُنَا ءَامِنِينَ ١٤٦ ﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ١٤٧ ﴿١٤٧﴾ وَزُرُرٍ وَتَخْلِ طُلُعُهَا هُضِيمٌ ١٤٨ ﴿١٤٨﴾ وَتَخْتَلُونَ مِنَ الْجِبَالِ يُوتَا فَرِهِينَ ١٤٩ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٥٠ ﴿١٥٠﴾

“Thamood (people) denied the Messengers. When their brother Saalih (Saaleh) said to them: ‘Will you not fear Allah and obey Him? I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the ‘Alamin (mankind, jinns, and all that exists). Will you be left secure in that which you have here? In gardens and springs. And green crops (fields, etc.) and date palms with soft spadix. And you carve houses out of mountains with great skill. So fear Allah, keep your duty to Him, and obey me.’ (Qur’an 26: 141-150)

And He ﷻ said in another Verse:

﴿وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ
تَتَخَذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا ءَالَاءَ
اللَّهِ وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾﴾

“And remember when He made you successors after ‘Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth.” (Qur’an 7: 74)

The peoples of ‘Ad and Thamood were destroyed long ago. Only mounds and rubble and vestiges of their structures remain. Their trees dwindled away, and their springs dried up. What were once beautiful gardens and fields exist no more; all that remains now is barren land.

Politics, Religion, Economics, And The Overall Condition Of Arabs Prior to Islam

Religion

Overall, the world status of Arabs prior to Islam was nothing to boast about; at best, they deserved a mention only in the footnotes section of a historical study of the era. The political and legal structure of Arab societies was in chaos; the belief system was absurd. At the best of times, they were no better than underlings of either the Persian or Roman Empire.

Arabs glorified and blindly followed the religion of their fathers and grandfathers, no matter how misguided and superstitious their beliefs were. And so they faithfully worshipped idols. Every tribe had its own idol: Hudhail ibn Mudrikah worshipped Suwaa'; the tribe of Kalb worshipped Wadd; Mudhaj worshipped Yahghooth; Khayawaan worshipped Ya'ooq; and Himyar worshipped Nasr. Both the Khuzaa'ah and Quraish tribes worshipped Isaaf and Naailah. The idol Manaaf was situated on the seashore, and was glorified by all Arabs in general, and by the Aus and Khazraj tribes in particular. The idol Al-Laat was in Thaqeef, and Al-'Uzzaa was situated above Dhaat 'Ariq; these latter two idols were considered by the Quraish to be the greatest of idols.

Other than these main idols, Arabs worshipped a countless number of lesser idols - idols that individuals could take along on journeys

and that were small enough to be carried around or placed in homes. In his *Saheeh Bukhaaree* related that Abu Rajaa Al-Utaaridee said, "We used to worship a stone. If we found a better stone, we would shoot the first one away and take the second one (as an idol). And if we could find no stone, we would gather a mound of earth; then we would bring a sheep and milk it over (the mound). And then we would walk around it (as an act of worship)."^[1]

Such polytheistic practices prevented Arabs from knowing Allah ﷻ, glorifying Him, and having faith in Him ﷻ. They claimed that the idols were only intermediaries between them and Allah ﷻ, but that was of course an unacceptable excuse, if they even meant it is an excuse. Their idols and the practice of idol worship controlled their hearts, deeds, and all aspects of their lives, thus leaving little room in their hearts for the glorification of Allah ﷻ. Allah ﷻ said:

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾ (36)

"It is only those who listen (to the Message of Prophet Muhammad ﷺ), will respond (benefit from it), but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense)." (Qur'an 6: 36)

Only remnants of the religion of Ibraaheem ﷺ – which had reigned supreme in the early days of Makkah – remained, and even those remnants were subject to distortion. True, Arabs performed pilgrimage to Makkah; but they came to worship idols, and the pilgrimage season was a time not of piety, but of mutual boasting over worldly glories. As for the purely Monotheistic beliefs of Ibraaheem ﷺ, Arabs added superstition and falsehood to them, thus making it very hard to see in the new beliefs the original teachings of Islamic Monotheism. And as such, Arabs had cut off all religious ties to Ibraaheem ﷺ; in fact, they were closest in their beliefs and practices not to the People of the Book, but to the polytheistic Brahmans and Buddhists of India.

^[1] *Saheeh Bukhaaree*, "The Book of Battles"; chapter, "The Delegates of Banu Haneefah, and the Hadeeth of Thumaamah ibn Uthaal." *Hadeeth* number: 4376.

Despite widespread ignorance and polytheism, there were some individuals, albeit very few in number, who refused to worship idols, and instead worshipped Allah ﷻ alone. They are now known as the *Hunafaa*, which is the plural of the word *Haneef*, a person who is a pure Islamic Monotheist. They are called *Hunafaa* because they were following the religion of Ibraaheem ؑ, whom Allah ﷻ referred to in the Qur'an as being *Haneef*. Allah ﷻ said:

﴿مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ (١٧)

“Ibraaheem (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifaa (Islamic Monotheism – to worship none but Allah Alone) and he was not of the Al-Mushrikun.”
(Qur'an 3: 67)

One such *Haneef* was Zaid ibn 'Amr ibn Nufail – may Allah have mercy on him – who refused to worship idols and to eat Islamically unlawful food, such as blood, an animal that is slaughtered by other than Allah's Name, or an animal that is not slaughtered but dies of natural causes.

Another example of a *Haneef* – a pure Monotheist who followed the religion of Ibraaheem ؑ and Ismaa'eel ؑ – was Qiss ibn Saa'idah Al-Iyaadee. Qiss worshipped Allah alone, without associating any partner with Him in worship; and he was known for his intelligence, wisdom, insight, and noble character. He believed in resurrection after death, and would, prior to the advent of Islam, give glad tidings about the coming of Prophet Muhammad ﷺ. In *Dalaail An-Nubuwwah*, Abu Nu'aim related that Ibn 'Abbaas ؓ said, “Verily, Qiss ibn Saa'idah would preach to his people in the marketplace (‘Ukaadh); he said in one of his sermons, ‘The truth shall become known from this direction,’ and he pointed with his hands towards Makkah. They (i.e., the people gathered around him) said, ‘And what is this truth (or who is the bearer of this truth)?’ He said, ‘A man from

the children of Luai ibn Ghaalib will invite you to the Word of Sincerity (the phrase of *Tawheed*), to the eternal life, and to bliss and happiness that never ends. So when he invites you, answer him (by accepting his message). Were I to know that I will live until the time he is sent, I (would consequently know that I) will be the first who will hasten to him (in order to become a follower).” Qiss did end up being a contemporary of the Prophet ﷺ, but he died before the Prophet ﷺ received revelation for the first time.

Some Arabs became Christians; others became Jews; but neither Christianity nor Judaism had a substantial number of followers in the Arabian Peninsula. For that matter, even planet worship and Magianism caught on to a very limited degree among Arabs. Despite the presence of minority religious groups in the Arabian Peninsula, the vast majority of Arabs were – until the advent of Islam – die-hard idol worshippers.

The Political Situation Of The Arabian Peninsula

The inhabitants of the Arabian Peninsula were of two kinds: the nomadic desert dweller (Bedouin) and the city dweller. Tribal laws and customs prevailed all over Arabia, even among the more civilized kingdoms of that region, such as the kingdom of Yemen in the south, the kingdom of Al-Heerah in the northeast, and the kingdom of Al-Ghasaasinah in the northwest.

A tribe was a group of people who were linked to one another through blood relation. It was the laws and customs of each tribe that dictated the relation between the individual and the group as well as the rights that were due to and obligatory upon – depending on the case – each member of the tribe. For example, the chief of a tribe had many rights over his people, but they too had rights over him. There were a number of factors that made a tribe member suitable for the position of chief – his status, generosity, character, bravery, and so on. The chief of a given tribe had the right to be honoured and obeyed by his people; if there was a dispute, his judgment was final. He had monetary rights as

well: one-quarter of the spoils of war belonged to him; before the distribution of the spoils of war, he had the right to choose specific items for himself; whatever was taken from an enemy before battle belonged to him; whatever form of wealth (from the spoils of war) could not be distributed, belonged to him. These rights did not come without a price; the chief had many duties that he had to fulfill, some of which effectively nullified the benefits of the aforementioned monetary rights. During times of peace, he was expected to be very generous to his fellow tribesmen. And in war, he was expected to fight in the frontlines; also, it was his duty and right to enact peace agreements when doing so was for the benefit of the tribe.

Living under tribal laws and customs, the average tribesman lived a life of freedom, having to answer to no one, as long as he harmed no one. And as such, it became a part of the nature of Arabs to love freedom, and to hate injustice and subservience. Every individual member of a given tribe fought for all of the other members; more honour for the tribe meant more honour for the individual tribesman. On the downside of this arrangement, one automatically supported his fellow tribesmen, regardless of whether they were in the right or in the wrong. Thus in some regards, the individual tribesman was considered more as a member of the tribe than as an individual.

Each individual tribe had its own status and political reality, and depending on its situation, it waged war against or formed alliances with other tribes. War was a constant reality among Arabs; among the most famous of wars in their history was the War of Fijaar. But other than major wars, minor skirmishes or attacks were commonplaces. A member of one tribe might attack a member of another tribe for personal motives, such as revenge; or one tribe might attack another tribe for profit; the livelihood of some tribes actually depended upon the practice of attacking other tribes and taking all of their possessions by force. After such ruthless attacks took place, homes and entire villages were left empty, as if no one had lived there the day before.

The Economic Situation Of The Arabian Peninsula

Since most of the Arabian Peninsula consists of vast desert land, its inhabitants did not work in agriculture, except in the extreme borders of the Peninsula – particularly in Yemen, to the south, and Syria, to the north – and in the odd scattered oases found in central Arabia. Without much vegetation in Arabia, it was sheep and camels that made for the livelihood of both desert and city dwellers. Tribes would go from place to place with their herds, looking for pastureland.

As for industry and manufacturing, Arabs were far, far behind other nations; they practically refused to work in those fields, instead allowing foreigners and slaves to do their work for them. Even when they wanted to rebuild the Ka'bah, they sought the help of an Egyptian, who had survived the sinking of his sea vessel in Jeddah, and who then settled in Makkah.

It is true that, without farming and manufacturing, Arabs were, compared to other peoples, at an economic disadvantage; but they did compensate in another regard: They were an advanced trading nation, by dint of their strategically sound location between Africa and eastern Asia.

It was primarily the city dwellers of the Arabian Peninsula who engaged in trade, and most successful among them were the people of the Quraish. The Quraish differed from other tribes in that they were the inhabitants of Makkah, which was considered to be holy by all Arabs; as such, they were able to travel in safety all over Arabia, for no tribe dared to attack the dwellers of the inviolable city of Makkah. Other tribes did not fare as well; their trading caravans were constantly being subjected to highway robbery by individuals and others tribes that made a living through attacking and robbing passing caravans. Allah ﷻ reminded the Quraish of this particular blessing in the Noble Qur'an:

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَسْخَطُ النَّاسُ مِنْ حَوْلِهِمْ أَفِئَابُ الْبَطِلِ
يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾﴾

“Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in Batil (falsehood – polytheism, idols, and all deities other than Allah), and deny (become ingrate for) the Graces of Allah?” (Qur’an 29: 67)

The Quraish dispatched two very large trading caravans on a yearly basis; one went in the winter to Yemen, and the other went in the summer to Ash-Sham (Syria and surrounding regions). They went in safety, while other tribes were constantly being attacked and robbed. Throughout every year, the Quraish sent many lesser caravans to the various marketplaces of Arabia (and perhaps even elsewhere). Allah ﷻ said:

﴿لَا يَلْفُ قُرَيْشٌ ۝١ إِيَّالَهُمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٤﴾

“(It is a great Grace and Protection from Allah), for the taming of the Quraish, (and with all those Allah’s Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear), So let them worship (Allah) the Lord of this House (the Ka’bah in Makkah). (He) Who has fed them against hunger, and has made them safe from fear.” (Qur’an 106: 1-4)

The caravans carried all kinds of merchandise that was available in the Arabian Peninsula – such as perfume, incense, spices, dates, ivory, beads, skins, silk garments, and weapons. Some merchandise was produced in the Peninsula, but some was imported from abroad. The trading caravans would carry such items to Ash-Sham and elsewhere, and would then return with full loads of wheat, grains, raisins, oils, and clothing.

The Yemenis were also known for trading, for their economic activities were conducted on land and by sea; they traveled to the shores of Africa, India, Indonesia, Sumatra, and the islands of the Arabian Peninsula. Once the inhabitants of Yemen became Muslims, they used their previous travel experience and

knowledge to help spread Islam to the above-mentioned lands.

Prior to the advent of Islam, usury was practiced on a widespread scale, perhaps having come to the Arabs from the Jews. In some cases, interest rates reached as high as one-hundred percent.

'Ukaadh, Majinnah, and Dhul-Majaaz were the names of the most famous marketplaces of the Arabian Peninsula. Some historians relate that Arabs would congregate at 'Ukaadh at the beginning of Dhul-Qai'dah; after twenty days passed, they would go to Majinnah. And when they saw the birth of the new moon for Dhul-Hijjah, they would go to Dhul-Majaaz, where they would stay for 8 days. Then they would go to 'Arafah for the pilgrimage. And neither in 'Arafah nor during the days of Minah did they conduct any business – not until the advent of Islam, for Allah ﷻ permitted them to do business during those days:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ۝١٩٨﴾

"There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e., prayers and invocations, etc.) at the Mash'ar-il-Haraam. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray." (Qur'an 2: 198)

These centers of trade remained open during the early days of Islam, but eventually closed down. During their heyday, 'Ukaadh, Majinnah, and Dhul-Majaaz were not merely marketplaces; they were also centers of poetry and public speaking. Great poets and speakers gathered and competed against one another in their respective arts; thus they were centers that greatly served the advancement of poetry and the Arabic language.

Arab Society

Like most primitive cultures, customs and traditions passed down through the generations dictated the social norms of Arabs, the social status of individual tribesman, the relations between fellow tribesmen, and the relations between one tribe and another. The following are some of the basic realities of Arab society prior to the advent of Islam:

1) There was no limit to the degree to which the nobility felt proud about their ancestry and ranking in society

Arabs were obsessed with the idea of preserving their pure blood, and so they would not intermarry with other races. Islam brought an end to that, making it clear to Arabs that the only factors that make one person superior to the next are piety and good deeds.

2) Arabs were also obsessed with eloquent speech and purity of language

Perhaps the reason why poetry had a strong hold on the hearts and minds of Arabs is that it was the most beautiful way of expressing and recording for posterity – when a poem was especially good – facts about their noble lineages. It is not surprising, therefore, that Arab societies produced so many wonderful poets and public speakers. A single line of poetry had the potential of raising or lowering the status of a tribe. So just as a modern day country becomes thrilled when its favourite sporting team performs at a world-class level, an Arab tribe would become overjoyed if one of its members became a skilled poet.

3) Women were treated like merchandise

At least among most tribes, women were on an equal par with merchandise, in a very literal sense, for they were passed down through inheritance. If a man died, his wife was passed down to his eldest son – provided, of course, that she was not his actual mother. He then had the right to marry her, or even to prevent her

from remarrying. This practice continued until Islam expressly forbade a man from marrying the wife of his father. Allah ﷻ said:

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ۝٢٢﴾

"And marry not women whom your fathers married, except what has already passed ; indeed it was shameful and most hateful, and an evil way." (Qur'an 4: 22)

Despite their deviant sexual practices, Arabs did forbid at least some forms of incestuous marriage, such as marriage with one's mother, daughter, grandmother, sister, and aunt.

Women were oppressed in other ways as well; for example, women – as well as children – were not allowed to inherit wealth, for the entire estate of the deceased went only to those who could fight and help protect the tribe. It was not a written law that women couldn't inherit wealth, but it was a practice recognized through established custom, and custom often had more force than legislated law. In this regard, the situation of women changed with the advent of Islam, with the death of Aus ibn Thaabit ؓ. Aus ؓ left behind two unsightly daughters and one very young son. His two nephews came and seized his entire estate, which they would have had the right to do (according to pre-Islamic customs) had they done so during the pre-Islamic days of ignorance. Aus's wife pleaded with them, suggesting that they marry Aus's two daughters, who could have then benefited at least in some way from their father's wealth. But the two nephews refused, primarily because of the unsightliness of the two daughters. Aus's wife then went to the Messenger of Allah ﷺ and said, "O Messenger of Allah, Aus has died, and has left behind a young son and two daughters. His two nephews, Suwaid and 'Arfatah, came and seized his entire estate. I said to them, 'Marry his two daughters,' but they refused." The Messenger of Allah ﷺ commanded the two nephews, saying, "Do not move (or spend or use) anything at all from the

estate.”^[1] And the following Verse was then revealed:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرُ نَصِيبًا مَّفْرُوضًا ۝٧﴾

“There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share.” (Qur’an 4: 7)

Worse than the ill-treatment adult women received was what some Arabs did to their daughters. In the mind of the average Arab, a daughter was of no use and posed many potential problems. A daughter couldn’t fight and defend her clan and tribe; she couldn’t earn nearly as much money as men could; and if she was taken captive during war, her captors took her as a slave and used her to satisfy their sexual desires. Some females were even forced to work as prostitutes; like pimps do today, their masters would take from them all of the money they made. Society actually sanctioned such practices. Fearing shame and the above-mentioned eventualities, a man would become very sad and upset if his wife gave birth to a daughter. Describing this reality, Allah ﷻ said:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝٥٨ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ۝٥٩﴾

“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.” (Qur’an 16: 58, 59)

Many fathers would choose to bury their shame, by literally burying their daughters alive. Allah ﷻ said:

﴿وَإِذَا الْمَوْءِدَةُ سَلَّتْ ۝٨ يَأْتِي ذَنْبٌ قُبِلَتْ ۝٩﴾

^[1] Tafseer Al-Qurtubee (5/45).

"And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. For what sin she was killed?"
(Qur'an 81: 8, 9)

Some parents buried their child alive because they were poor and feared that they didn't have enough wealth to raise a child; others did so not because they were poor, but because they feared becoming poor in the future. Islam of course forbade all of these evil practices. Allah ﷻ said:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ
وَأِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾﴾

"Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand." (Qur'an 6: 151)

And Allah ﷻ also said:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا
كَبِيرًا ﴿٣١﴾﴾

"And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin."
(Qur'an 17: 31)


To be sure, these practices were not uncommon; but there were some tribes that did not sanction infanticide. Even among the Quraish, there were individuals who despised the practice of

burying children alive. Zaid ibn 'Amr ibn Nufail – may Allah have mercy on him – was a noteworthy example; Zaid would even go to fathers who contemplated killing their daughters and offered to raise their daughters for them.

Some Arab tribes honoured women and even consulted with them about marriage. In some regards, women rose above their circumstances; they were brave and would accompany their husbands to the battlefield, and if need arose, would even participate in the fighting. The Bedouin woman would help her husband and take care of their livestock; she would also help out by spinning wool and knitting clothing.

4) Marriage took on many strange forms.

Marriage as we know it today was just one form of marriage recognized by Arabs; there were other forms as well, all agreed upon by custom. If an individual engaged in one of the accepted forms, no one else had the legal right to reproach him. I use the word legal, but the forms of marriage were not set down in writing in a constitution or charter of laws; rather, like most other laws that were collectively agreed upon by Arabs, custom alone dictated the actions of society's members.

'Aishah  related to us four forms of marriage that were practiced by Arabs during the days of ignorance:

"Marriage, during the days of ignorance (pre-Islamic days), was upon four forms; one of those forms is the marriage that people engage in today, which involves a man going to another man and proposing to have his dependant (ward, charge) or daughter's hand in marriage; he would then give her dowry to her, and marry her. Another form of marriage involved a man saying to his wife just after she became purified from menstruation, "Send for such and such man, and ask him to have intercourse (so that he can get you pregnant)." The husband would stay away from her and categorically avoid touching her, until it became clear whether she got pregnant from the other man whom she asked to have sex with her. When the issue of her pregnancy became

clear (i.e., at the time of her next period), her husband would, if he so desired, have (sexual) relations with her. He would only do that (i.e., he would only have another man have sex with his wife) out of a desire to have a child of noble descent. This form of marriage is (called) the Marriage of *Istibdaa'*. In another form of marriage, a group of men, fewer than ten in number, would enter upon a woman, and each one of them would have her (i.e., would have sex with her). After she became pregnant, gave birth, and a number of nights passed after she gave birth, she would summon the men to come to her. None of the men could refuse, and so all of them would gather by her side. She would say to them, "You indeed know what you did, and I have given birth. And so he is your son, O so-and-so," and she would mention the name of the man whom she loved (to have as her child's father). Her child would be ascribed to that man, and he could not refuse (to be the father). As for the fourth form of marriage, many people would enter upon a woman (and engage in sexual intercourse with her), and she would not refuse anyone who came to her. They were the fallen women who would install banners over their doors; whoever wanted them, would enter upon them (and have sex with them). If one such woman became pregnant and then delivered a child, they (i.e., the men who had sex with her) would be gathered for her, and *Kaafahs* (people who were recognized for their expertise in being able to discern relatives through physical attributes) would be sent for them. Then, the *Kaafaahs* would ascribe the child to the one they thought (was the father); the child would then be ascribed to him, and would be called his son. And he wouldn't refuse [to accept him as his son (such were the rules of the game that everyone followed according to custom). Then when Muhammad ﷺ was sent with the truth, he destroyed the marriage of ignorance (i.e., the latter three of the four forms), and kept legislated the marriage that people engage in today."^[1]

^[1] *Saheeh Bukhaaree*, "The Book of Marriage"; chapter, "Those Who Say: Without (the Involvement of) a Guardian (in the Marriage Agreement). There is no Marriage." *Hadeeth* number: 5127.

Some scholars mentioned forms of marriage that 'Aishah ؓ didn't mention; one was the taking of boyfriends and girlfriends, which was in fact fornication and not marriage. Allah ﷻ mentioned this practice in the following Verse:

﴿وَلَا تُتَّخَذُ الْبَنَاتُ حُلَمًا﴾

"Nor taking girlfriends." (Qur'an 4: 25)

Then there was the *Mut'ah* marriage, which remained lawful during the early days of Islam, but was eventually prohibited. *Mut'ah* marriage is a temporary marriage that ends after a predetermined period of time elapses – one month, two months, one year, whatever is agreed upon by the two contracting parties. Another form of marriage involved a trade: During the pre-Islamic days of ignorance, one man would say to another, "Give up your wife to me, and I will give up my wife to you, and I will give you more."^[1] And yet another form of false marriage was called *Nikaah Ash-Shigaar*: By way of formal agreement, one man would marry his daughter off to another man, on the condition that that man married his daughter off to him; and in this transaction, no dowry would be given to either of the two daughters.

During the pre-Islamic days of ignorance, Arabs considered it lawful for a man to be married to two sisters at the same time; they also deemed it lawful for a man to have as many wives as he wanted. Countless Arab men of course took advantage of the situation, so that some men had ten or more wives. With the advent of Islam, any man who embraced Islam had to divorce any additional wife so that he was left with four wives; and even the remaining four he kept only if he knew that he was able to spend on them and treat them with justice. If he feared that he wouldn't be able to do justice between two wives or more, he would remain content with one wife. Prior to Islam, men would certainly not treat their wives with justice; rather the opposite took place: they would treat

^[1] *Fathul-Baaree* (9/150).

them harshly and usurp all of their rights. Islam then came and did justice to women; they gained rights that they never could have previously dreamt of, and their husbands were instructed to treat them well and with kindness.

5) A man was always allowed to take back his wife, no matter how many times he had previously divorced her

The concept of divorce was recognized among Arabs, but men were given an unlimited amount of freedom in terms of being able to take back their wives after first divorcing them. A man could divorce his wife and then take her back; he could divorce her again and then take her back again; and he could continue this process endlessly, always having the right to take back his wife. In the early days of Islam, this practice was sanctioned, but then was finally limited in scope with the revelation of the following Verse:

﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكُكُمْ بِمَعْرُوفٍ أَوْ تَسْرِيحُكُمْ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾﴾

"The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Kuhl' (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zaalimoon (wrong-doers, etc.)." (Qur'an 2: 229)

Still giving a man the opportunity to make amends with his wife after divorce and to take back a hastily spoken word (i.e., "I divorce you"), Islam limited the number of times a man could divorce his wife and yet still take her back.

In Islam, after a man divorces his wife for the first time, he has a period during which he can take her back. If he does take her back and then divorces her for a second time, he has another period during which he can take her back. But if he takes her back for a second time and then divorces her for a third time, the divorce is final, and he may not take her back. The only way he can get back together with her is if she marries another man and then divorces him; and even still, he may not orchestrate a false marriage between her and another man in order to get her back. Her marrying another man and then divorcing him must occur naturally, without advanced planning. Allah ﷻ said:

﴿فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (٢٣٠)﴾

"And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the Limits of Allah, which He makes plain for the people who have knowledge." (Qur'an 2: 230)

In regard to divorce, Islam also forbade a practice known as *Zihaar*, which involves a man saying to his wife, "You are like the back of my mother (which means that, as with one's mother, one will certainly not have sex with his wife, so it is a kind of vow)." Describing *Zihaar* as "an ill word and a lie," Allah ﷻ gives a man who says the words of *Zihaar* a way out of his predicament through the legislation of atonement. Allah ﷻ said:

﴿الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مَنْ نَسَاهُمْ مَا هُمْ أُمَّهَاتُهُمْ إِنْ أُمَّهَاتُهُمْ

إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ
لَعَفُوفٌ غَفُورٌ ﴿٢﴾

“Those among you who make their wives unlawful (Az-Zihaar) to them by saying to them “You are like my mother’s back.” They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving. And those who make unlawful to them (their wives) (by Az-Zihaar) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of the Miskin (poor). That is in order that you may have perfect faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment.”
(Qur’an 58: 2-4)

6) War was a constant reality

Arabs didn’t need an important reason to go to war and to shed blood; to the contrary, they would start wars for the most trifling of reasons. It didn’t matter that the tribal ways that they were fighting to uphold were senseless and trivial; they would fight nonetheless. In pre-Islamic times, Arabs were warlike people, which they became probably through environment and upbringing.

Consider two examples that illustrate the warlike nature of pre-Islamic Arabs and the way in which they started wars for insignificant reasons. In the first example, the Taghlib and Bakr tribes waged a bitter and long war against each other. How did the war start? A man named Jarmee from the Bakr tribe owned a she-camel; his neighbour was Basoos bint Manqadh, who was the

aunt of Jassaas ibn Murrah. The leader of the Taghlib tribe, Kaleeb, sheltered his camels in a special location. One day, Jarmee's she-camel wandered away and ended up among Kaleeb's flock. Upon seeing the strange camel, Kaleeb fired an arrow at it and killed it. Jarmee was furious, and so was his neighbour, Basoos. When Basoos's nephew, Jassaas, learned of what had happened, he didn't think that he should go to Kaleeb and discuss the matter with him, perhaps telling him that he should pay for the she-camel. Instead, he went and killed Kaleeb. And again, no one from the Kaleeb tribe thought about resolving the matter through non-violent means. They simply attacked the Bakr tribe; what ensued was a bitter war that lasted for 40 years and that began with the simple killing of a she-camel.

In the second example, it was the 'Abas and Dhubyaan tribes that fought one another. Their war began with the day that is remembered as the "Day of Daahis and Al-Ghabraa." On that day, Daahis and Ghabraa, which were the names of two horses that belonged to the two aforementioned tribes, were set to race against each other. Qais ibn Zaheer owned Daahis, and Hudhaifah ibn Badr owned Al-Ghabraa. The latter of the two men instructed someone to wait in the valley and to intervene somehow if he saw that Daahis was in the lead. Since Daahis was in fact in the lead upon entering the valley, Hudhaifah's henchman struck the horse as it raced by, and it fell into a stream. Al-Ghabraa of course ended up winning the race, but when it was established that foul play had been at work, fighting took place. Some people died during the fighting, and a cycle of violence erupted, which soon escalated into a full-fledged war, all of which began with a simple horserace.

Some of the wars that had a direct impact on Islamic history were the ones that took place between the Aus and Khazraj tribes of Al-Madeenah; for it was the Aus and Khazraj tribes that eventually became known as the *Ansaar*, once they embraced Islam and welcomed their migrating brothers from Makkah with open arms and hearts.

The Aus and Khazraj tribes were actually related through blood, for the members of both tribes were descended from the line of Haarithah ibn Tha'labah Al-Azdee. These tribes came to and settled in Yathrib, which later became known as Al-Madeenah, after they, among many other others, were displaced because of the great Flood of 'Arim. Some Jewish tribes also came to and settled in Yathrib; the primary reason why they settled there was that they were fleeing from oppression at the hands of the Romans.

At first, the Aus, the Khazraj, and the Jewish tribes of Yathrib lived together in relative harmony and peace. But then fighting took place among them, and wars continued intermittently until the advent of Islam. Sometimes, the Aus were fighting the Khazraj; at other times, the Khazraj were fighting the Jewish tribes; alliances constantly shifted. Very often, the Jewish tribes would switch alliances and sow dissension between the Aus and the Khazraj, their goal being to remain the dominant force in Yathrib. In the latter days of their wars, the Jews of Yathrib were allied to the Aus tribe, and the Aus tribe ended up with the upper hand over the Khazraj. The two tribes agreed to live in peace and under one king, 'Abdullah ibn Ubai ibn Salool, who was about to be crowned around the time that the Aus and Khazraj tribes pledged to believe in, obey, and defend the Prophet ﷺ. 'Abdullah ibn Ubai never forgot about the crown he never got to wear; his bitterness prompted him to fight Islam from within the ranks of Muslims: Outwardly, he claimed to be a Muslim, but inwardly he disbelieved in Islam. History remembers him as being the chief of the hypocrites.

Other than wars that were waged for honour or revenge, some tribes made a living out of attacking other tribes; they would attack a tribe, steal its wealth, and enslave its free men. Some famous Companions ؓ became enslaved in this or a similar manner; two noteworthy examples are Zaid ibn Haarithah ؓ, who was a free Arab, and Salmaan Al-Faarisee ؓ, who was a free Persian. Islam brought an end to such vile and violent practices, to

the extent that a man and woman could travel from San'aa to Hadramoot, without having to fear harm at the hands of any human being; during their journey, they would fear no one save Allah, as well as wolves upon their herd of sheep.

7) Arabs were at a near 100% illiteracy level

Unlike their contemporaries from the People of the Book – Jews and Christians – Arabs were an illiterate people; in short, they were ignorant, and they intransigently held on to the beliefs of their forebears, regardless of whether those beliefs were true or false. Very few people among them could read or write. They had some people among them who became skilled in the art of tracking, and some who practiced medicine, such as Al-Haarith ibn Kildah. It must be noted in their favour that the medicine they practiced was based not on superstitious beliefs, but on the experience they collectively gained through generations of practice.

Despite being illiterate and ignorant, they showed great potential for learning, being endowed with a natural intelligence. Once true knowledge came to them by way of the Messenger of Allah ﷺ, many among them became eminent scholars and skilled jurists; they went from a near 100% illiteracy level to a near 100% literacy level.

The Manners And Morals Of Arabs


In many ways, Arabs of pre-Islamic times were loathsome in their manners and morals: They consumed great quantities of alcohol, and they gambled frequently; they would shed blood for the most inconsequential of reasons; they would usurp the wealth of orphans, steal, deal in usury, and fornicate. It must be noted, however, that it was only female slaves and fallen women who fornicated; very rarely were free women guilty of that crime. After the conquest of Makkah, when the Prophet ﷺ was taking pledges of allegiance from women, he mentioned that they must not associate any partner with Allah ﷻ, and that they must neither steal nor fornicate. Upon hearing this, Hind bint 'Utbah ؓ, wife of Abu Sufyaan ؓ, said in surprise, "And does a free woman fornicate?"

Not all Arabs practiced the aforementioned evils. Many among them didn't fornicate; some didn't drink alcohol or needlessly shed blood; some would not even contemplate the idea of dealing in usury or stealing the wealth of an orphan. And to be fair, Arabs had many good qualities as well, which made them well-prepared for the duty of carrying the banner of Islam. Here are some of those good qualities:

1) A Natural Intelligence

This natural intelligence took on different forms. First, they had very powerful memories. Consider the vastness of their language. In Arabic, there are 80 words that mean "honey"; 90, that mean "fox"; 500, that mean "lion"; 1000, that mean "camel," and 1000 that mean "sword." To be sure, to be able to memorize all of these words, Arabs had to have very strong memories.

Arabs were illiterate, yet they loved poetry as much as, or more than, any other literate and civilized people. But in order to preserve poetry, and in order to pass it down to posterity, they had to rely on verbal communication and on powerful memories to retain long poems. Their love of language, and lack of distractions, such as the mind-numbing television screen, further promoted the development of powerful memories.

Once they became Muslims, Arabs used this quality for the service of Islam. One should not be surprised, therefore, to learn that many of the Prophet's Companions  memorized the Qur'an, and that some individuals among them memorized hundreds, or in some cases thousands, of *Hadeeth* narrations and then conveyed them to the following generation of Muslims.

A second quality that Arabs possessed was an innocence that can be described as ignorance of falsehood. Arcane and convoluted philosophy, superstitions, legends, and complicated beliefs were far from the minds of Arabs. Their disbelief was not built upon a complicated system of false notions and premises, as was the case regarding the Romans, Greeks, and Persians. For truth to establish itself firmly in the mind of a person, falsehood must first be

eradicated. As for a Greek philosopher, for example, his falsehood was based on thousands of false premises, since his philosophy was so complicated and detailed. All of those false premises had to be destroyed in his mind before the truth could enter it. As for the average Arab, he had no complicated system of beliefs, and he even believed in Allah ﷻ. The few false notions he had about idol worship were easily refuted. Thus Arabs were naturally prepared to receive the truth – the message of Islam.

2) Generosity

The quality of generosity was deeply rooted among Arabs. If an Arab owned nothing save a camel, and if a guest came to visit him, he would, without giving the matter a second thought, slaughter the camel and feed its meat to his guest. Of all Arabs, it was perhaps Al-Haatim At-Taaee who was most widely renowned for his generosity; stories of his generous acts were spoken of and lauded in gatherings all over Arabia.

3) Bravery

Arabs would praise a man for having died on the battlefield, and would disparage and satirize a man who died peacefully on his bed. One Arab commented upon hearing about the death of his brother, "If he has been killed, his father, brother, and uncle before him have also been killed. By Allah, we do not die of natural causes."

Nothing meant more to Arabs than individual honour and the honour of one's clan and tribe. If anyone dared to attack their honour, they would defend it with their very lives. Although some Arabs fought for inconsequential reasons, and others fought for evil ends, many Arabs fought to uphold justice, very often not for themselves but for the weak, the old, and the helpless. They would consider it a blemish on their character if they didn't help the oppressed or ill-treated person who came to them seeking their help and protection.

4) Love of freedom, and hatred of subjugation and humiliation

For the most part, the major empires of the time – the Roman Empire and the Persian Empire – did not interfere in the lives of Arabs. The wide desert of the Peninsula was the home of the Arab, who loved freedom and was not under the direct control of any king or ruler. His honour meant more to him than his very life. If anyone dared to humiliate him, he wouldn't think twice about killing him.

The following is an example, albeit an extreme one, of that love of honour and freedom in action. 'Amr ibn Hind was the king of Al-Heerah, and he once arrogantly said to his companions, "Do you know of any Arab whose mother would refuse to serve my mother?" They said, "Yes, the mother of 'Amr ibn Khulthoom, the poor poet."

The king invited 'Amr ibn Kulthoom to visit him, and ibn Khultoom's mother to visit his mother. The king instructed his mother to ask the guest, upon the completion of their meal, to hand her a serving tray. The king's mother did as she was told, and 'Amr ibn Kulthoom's mother answered, "Let the one who needs something get it herself!" The king's mother repeated her request and insisted that the guest serve her, but instead of doing as she asked, 'Amr ibn Kulthoom's mother yelled out, "What humiliation! O Taghlib (Taghlib was the name of her tribe)." Her son heard her screaming. Feeling enraged at this affront to his honour and the honour of his mother, 'Amr ibn Kulthoom took hold of a sword that was hanging nearby and killed the king with a single lethal blow to the head.

5) Truthfulness, keeping promises, and honesty

In general, Arabs avoided lying. This reality is perhaps best highlighted by a story involving Abu Sufyaan. When he was still a polytheist and a bitter foe of Islam, Abu Sufyaan traveled abroad and met Haraq, the leader of a foreign empire. Haraq

began to ask questions about the Prophet ﷺ and about the new religion in Makkah. Abu Sufyaan could have best served his purposes by lying about the Prophet ﷺ, for to speak truthfully about him involved praising him for his good character, noble lineage, and truthful speech. And it was not politically wise to praise the Prophet ﷺ in front of a foreign leader, who had the potential of embracing Islam and of wreaking havoc upon the Quraish. Nonetheless, Abu Sufyaan did speak truthfully about the Prophet ﷺ; he later said, "Had it not been for (me being) shy of them ascribing a lie to me, I would have lied against him (i.e., against the Prophet ﷺ)." [1]

Faithfulness was a quality that was deeply ingrained in the souls of Arabs; however, they often took faithfulness to an extreme, acting in an incorrect and needlessly violent manner. Islam directed their faithfulness in the right direction. No matter how faithful one of them was to his relative or friend, Islam forbade him from supporting him if he was a wrongdoer. The Prophet ﷺ said, "Allah curses someone who supports (shelters, helps) a *Muhdith* (one who perpetrates vile deeds or introduces something new into the religion)." [2]

The following story, which is set in pre-Islamic times, exemplifies how, no matter what the cost, an honourable Arab would remain true to his word. Al-Haarith ibn 'Ibaad led an army that consisted of the various subtribes of the Bakr tribe; the goal of the expedition was to attack the Taghlib tribe, but Al-Haarith had a more personal goal in mind: To find and kill the leader of the Taghlib tribe, Al-Muhalhal, who had killed his son in a previous incident. Al-Haarith came across Al-Muhalhal and took him captive, but there was only one problem: He had never before seen Muhalhal, and so he didn't recognize him. Al-Haarith said to his prisoner, "Tell me where Muhalhal ibn Rabee'ah is, and I will free you." The prisoner said, "I have your promise (to free me) if I guide you to him." Al-Haarith said, "Yes." The prisoner said,

[1] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 7.

[2] *Saheeh Muslim*, "The Book of Sacrifices." *Hadeeth* number: 1978.

"Then I am him." Without harming Muhalhal, Al-Haarith simply let him go, showing a wonderful display of faithfulness that truly deserves admiration.

Another example involves An-No'maan ibn Al-Mundhir, who feared for his life after he refused to give his daughter's hand in marriage to the emperor Kisra. Having first placed his family and weapons in the safekeeping of Haani ibn Mas'ood Ash-Shaibaanee, An-No'maan traveled to Kisra, who treated him very harshly. Kisra sent a message to Haani, demanding that he hand over all that An-No'maan had entrusted him with, but Haani refused. And so Kisra sent an army to fight Haani and his tribe.

Haani gathered his fellow tribesmen and delivered the following sermon: "O people of Bakr, one who is killed yet has an excuse is better than one who is safe yet has fled (from the battlefield). Indeed, caution does not protect one from preordainment. And indeed, patience is one of the causes of victory. I say yes to death, but no to humiliation and baseness. To head towards death is better than to turn away from it, and to be stabbed in the upper part of the chest is better than to be stabbed in the back (i.e., while fleeing). O people of Bakr, fight, for death must come to us all."^[1]

In choosing between living and fulfilling his promise, Haani chose the latter, yet as happens so frequently in life, he sought out death but was granted life (the opposite happens just as frequently: those who seek out comfort and life are often met by death in a most unexpected manner). In the Battle of Dhee Qaar, the Bakr tribe fought valiantly and triumphed over their Persian foes.

6) Patience in hard times and contentment with the bare necessities

Arabs consumed food in moderate quantities. They looked down upon the person who ate too much, and when they would finish eating a meal, it was not uncommon for them to say, "Gluttony does away with intelligence." Arabs had an uncanny ability to

^[1] *Taareekh At-Tabaree* (2/207).

endure hardship, a quality that they probably developed through living in the harsh desert for many generations. Low supplies of food and water, tortuous and rocky mountain pathways, the extreme heat of the desert – nothing seemed to perturb them. Once they embraced Islam, they had to be more patient than ever before; in harsh times, one of them would go days with only a small number of dates and some drops of water.

7) Showing mercy when revenge was within one's grasp

Arabs did not back down from fighting their enemies, but it frequently occurred that, at the very moment when one of them had the upper hand against his enemy, and had the ability to pounce on him, he forgave him and left him alone. Arabs were also known to show mercy on the battlefield, in that they wouldn't kill their wounded opponents.

These are just some of the good qualities that Arabs possessed during the days of ignorance. Islam then came and developed those qualities, channeling them in the right direction. With their inherent goodness being strengthened by *Eemaan* and piety, they conquered countries and the hearts of people, filling the earth with faith, after it had become replete with disbelief; with justice, after it had become overrun by oppression and wrongdoing; and with goodness, after it had become overwhelmed by falsehood and evil.

What better can be said about Arabs than that among them was the Messenger of Allah ﷺ? The Persians, the Romans, the Indians, and the Greeks – none of these were chosen to have among them the Messenger of Allah ﷺ, despite the vast knowledge of the Persians, the philosophy of the Indians, the skilled arts of the Romans, and the genius of the Greeks. In spite of their more advanced civilizations, the above-mentioned peoples were not chosen to have the Messenger of Allah ﷺ in their midst. As primitive and uncivilized as they were in some regards, Arabs possessed, more so than others, a sound inherent nature and an overall preparedness to receive, embrace, and then disseminate the message of Islam.

4

Some Important Events That Took Place Before The Birth Of The Prophet ﷺ

Before delving into the study of the Prophet's birth and early years, we discuss in this section those events that had a direct bearing on Islam, that represented the dark days of pre-Islamic ignorance, or that signaled the great change that was about to take place in Arabia and in the entire world. True, the earth was immersed in darkness; but it is from Allah's *Sunan* (ways; *Sunan* is plural of *Sunnah*) regarding the universe that relief comes after hardship, that light comes after darkness, and that ease comes after difficulty.

'Abdul-Muttalib Digs The Well Of Zamzam

In his highly beneficial book, *Saheeh As-Seerah An-Nabawiyyah*, Shaikh Ibraaheem Al-'Alee mentioned an authentic narration that describes how 'Abdul-Muttalib found and dug the well of *Zamzam*. Of course, it was Haajar who first found the well of *Zamzam*, but history books record that, because of the wickedness of later generations, the *Zamzam* well became buried and, if not forgotten, then at least lost – until the time of 'Abdul-Muttalib. 'Alee ibn Abee Taalib ؓ related that Abdul-Muttalib said, "While I was sleeping in Al-Hijr (a part of the Ka'bah that is on its northern side), someone came to me and said, 'Dig *Taibah* (*Taibah* comes from the word *Tayyib*, which means goodness).' 'And what is *Taibah*?' I asked, but he then left me. On the following day, I returned to my place of sleep (in Al-Hijr). When I fell asleep there, he came to me (again) and said,

'Dig *Barrah* (*Barrah* comes from the word *Birr*, which means goodness and purity).' 'And what is *Barrah*?' I asked, but he (again) left me. On the following day, I returned to my place of sleep. And when I fell asleep there, he came to me and said, 'Dig *Al-Madnoonah*.' 'And what is *Al-Madnoonah*?' I asked, but he left (again without answering me). On the following day, I returned to my place of sleep. After I fell asleep there, he came to me and said, 'Dig *Zamzam*.' 'And what is *Zamzam*?' I asked. He said, 'It (is a well that) never runs dry, and it is not dispraised (i.e., it is fresh and good). It is drink for the greater pilgrims (i.e., those who come for *Hajj*). And it is situated (so go and find it there) between excrement and blood, at the eyehole of the Al-'Asim crow (i.e., the crow that has whiteness in its legs), at the village of the ants.'"

After he was made aware of the significance and location of the *Zamzam* well, 'Abdul-Muttalib went out (to search for it) with an axe. He took along with him Al-Haarith ibn 'Abdul-Muttalib, who was, at the time, 'Abdul-Muttalib's only son. When 'Abdul-Muttalib saw the edge of the well, he magnified Allah ﷻ, by exclaiming, "*Allahuakbar* (Allah is the Greatest)!" By the sound of his voice, the Quraish knew that he found what he had been looking for, and so they went to him. They said, "O 'Abdul-Muttalib, this indeed is the well of our father, Ismaa'eel, and we have a right over it, so make us a partner to you in it (i.e., in its ownership)." He said, "I will not do so; this is a matter for which I, and not you, have been specifically chosen, and which I have been given from among you." They said, "Then do us justice, for we will not leave you alone, but will instead dispute with you over it." He said, "Then appoint whomsoever you wish, and we will take the matter to him for judgment." They said, "(We choose) the soothsayer of Banu Sa'd ibn Hudhaim." He said, "Yes (agreed)." The man they had chosen lived in the border regions of Ash-Sham (the area of Ash-Sham consists of Syria and neighbouring lands). With a group of companions from his subtribe – the children of 'Abd-Manaaf – 'Abdul-Muttalib set out for the journey to Ash-Sham. Joining them on the journey was a group of people from

every subtribe of the Quraish. Between them and their destination was a vast desert land, void of any villages or townships; so the journey was not going to be an easy one. And it proved difficult indeed, for, at some point during the journey, 'Abdul-Muttalib and his companions ran out of water. They then remained thirsty for so long that they were sure that death was imminent. The other subtribes, however, did have water, but when the children of 'Abd-Manaaf asked them for some, they refused, saying, "We are in the desert, and we fear that what happened to you will happen to us (if we are too free with our water)." 'Abdul-Muttalib said to his companions, "I think that each man among you should now bury his own grave, using the strength he still has with him. Whenever a man among you dies, the others can push him into his hole and then bury him, until there remains one man, since it is better for one man to be lost (without a burial) than for the entire caravan to be lost." They said, "Good indeed is the command you have given us."

Each man among them dug his grave and then sat down, waiting for his death. But then 'Abdul-Muttalib said to them, "By Allah, for us to kill ourselves in this manner will not make us deserving of (praise) on earth, and we should not be weak like this. Perhaps Allah will provide us with water in some land (ahead of us), so prepare to move on." They were getting ready to leave, when 'Abdul-Muttalib made his camel stand up, and gushing forth from underneath its hooves was a spring of fresh water. 'Abdul-Muttalib and his companions exclaimed, "*Allahuakbar* (Allah is the Greatest)." They all drank water and filled their containers. They then invited the other subtribes of the Quraish, who, all the while, had been watching their every move. 'Abdul-Muttalib said, "Come to this water, for Allah has indeed provided us with drink." They came, drank, and filled their containers with water. They then said, "By Allah, we will never again enter into a dispute with you regarding *Zamzam*, for the One Who has given you this water to drink in this barren land, is indeed the One Who gave you *Zamzam* to drink. So return to your water rightly-guided." There being no point to go to the soothsayer of

Banu Sa'd, they all returned to Makkah, and no one thereafter argued about 'Abdul-Muttalib's right to have complete control over the *Zamzam* well.

After he related this narration, Ibn Ishaq wrote, "This is what has reached me from 'Alee ibn Abee Taalib ؓ regarding *Zamzam*."^[1] Many other narrations are related in regard to the superiority and virtues of *Zamzam* water. An example is a narration that is related in *Saheeh Muslim*; in it, the Messenger of Allah ﷺ said, "Indeed, it (*Zamzam* water) is blessed; indeed, it is *Ta'aam To'om* (i.e., just as food fills a person, *Zamzam* water fills a person who drinks it)."^[2]

Ad-Daaraqutnee and Al-Haakim related from Ibn 'Abbaas ؓ that the Prophet ﷺ said, "*Zamzam* water achieves the purpose for which it is consumed: If you drink it to seek a cure, Allah will cure you; if you drink it to make you full, Allah will make you full; if you drink it to cut off your thirst, Allah will (cut off your thirst). It is the *Hazma* of Jibreel (i.e., the effect of his striking the ground with his ankle or wing), and the drink Allah provided to Ismaa'eel." Al-Haakim declared this *Hadeeth* to be authentic. Shaikh Muhammad Abu Shohbah, may Allah have mercy on him, said, "Whatever the case may be, Al-Haafiz Ad-Dimyateer – one of the later eminent Huffaaz – ruled that the *Hadeeth*, '*Zamzam* water achieves the purpose for which it is consumed,' is authentic. And Al-Haafiz Al-'Iraaqee concurred with him on that ruling."^[3]

^[1] *As-Seerah An-Nabawiyah* by Ibn Hishaam (1/142-155); also, *As-Siyyar Wal-Maghnaazee* by Ibn Ishaq (pgs. 24, 25); and *Ad-Dalaail* by Al-Baihaqee (1/93-95). Ibn Ishaq explicitly mentioned that he heard the narration (from the next narrator), and so the chain of the narration is authentic. Also, it is corroborated by a *Mursal* narration from Az-Zuhree. The *Hadeeth* is authentic by way of Al-Baihaqee and Ibn Hishaam.

^[2] *Saheeh Muslim*, "The Virtues of the Companions"; chapter, "Some of the Virtues of Abu Dharr ؓ." *Hadeeth* number: 2473.

^[3] *Muqaddimah ibn As-Salaah*, and its Explanation by Al-Haafiz Al-'Iraaqee (pg. 13).

The People Of The Elephant

Their story is established both in the Qur'an and in the *Sunnah*, and its details are related in various history books. As for the Qur'an, Allah ﷻ said:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ ① أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۚ ② وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ④ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑤﴾

"Have you (O Muhammad ﷺ) not seen how your Lord dealt with the owners of the elephant? (The elephant army which came from Yemen under the command of Abraha Al-Ashram intending to destroy the Ka'bah at Makkah). Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of Sijjil. And made them like an empty field of stalks (of which the corn has been eaten up by cattle)." (Qur'an 105: 1-5)

And as for the *Sunnah*, it is related in *Saheeh Bukhaaree* that, when the Prophet ﷺ set out during the time of Al-Hudaibiyyah, he continued until he reached Ath-Thaniyyah – the mountain upon which is the road that descends onto the people of Makkah – but his camel knelt down, ostensibly refusing to proceed forward. The people said, *Hal! Hal! Hal*, is what one would say to a camel when it stopped in its tracks. But it remained firmly where it was. The people said, "Al-Qaswaa (the riding camel of the Prophet ﷺ) has refused to move forward!" The Prophet ﷺ said, "Al-Qaswaa has not refused, for that is not one of its characteristics. But rather He Who restrained the elephant (of Abraha) has restrained it (i.e., just as Allah ﷻ prevented the elephant of Abraha from proceeding forward, He ﷻ was preventing Al-Qaswaa from doing the same)." [1]

[1] *Saheeh Bukhaaree*, "The Book of Conditions"; chapter, "The Conditions of Performing *Jihaad* and Making Treaties with the People of War." *Hadeeth* number: 2731.

In *As-Seerah An-Nabawiyah*, Abu Haatim related the story of the People of the Elephant in some detail; the following is his account (in abridged form). A king in Yemen captured and tamed the elephant that is significant to this story; that king was originally from Abyssinia, and his name was Abraha. He built a church in Sinai, and called it Al-Qulais, claiming that he would be able to make Arab pilgrims congregate at Al-Qulais instead of at the Ka'bah, in Makkah. But he felt that he first needed to do away with his competition, which meant destroying the Ka'bah, so he made an oath to go to the Ka'bah and fulfill his goal of destroying it.

One of the kings of Himyar, Duh Nafar, came out to fight Abraha; the latter defeated the former and took him as a prisoner. Upon being taken to Abraha, Dhu Nafar said, "O king, do not kill me, for keeping me alive (to help you) is better for you than killing me." Abraha spared him, though he made sure to tie him up. He then set out with his army, clearly intending to go to the Ka'bah. Along the way, when he reached the lands of Kath'am, he faced resistance from An-Nufail ibn Habeeb Al-Kath'amee and some Yemeni tribes that supported him. Abraha's army was victorious, and An-Nufail was taken captive. An-Nufail said, "O king, I am very knowledgeable about the lands of the Arabs, so don't kill me. Here are my two hands, which I use to pledge to you complete obedience from my people." Abraha spared him, and he became Abraha's new guide. When the army reached Taaif, now ever closer to Makkah, Mas'ood ibn Mu'attib and some men from the Taqheef tribe came out to meet Abraha. Mas'ood said, "O king, we are your slaves. You have no dispute with us, and what you want is not with us. What you want is nothing other than the House that is in Makkah. We will send with you one who will guide you to it." They sent one of their slaves, whose name was Abu Rughaal; but Abu Rughaal ended up being of no use to Abraha, for he died along the way at Al-Maghmas. His grave is known, and has long been a place where people go in order to pelt it with stones.

From Al-Maghmas, Abraha sent a man named Al-Aswad ibn

Maqsood to the forefront of his army. Al-Aswad and those with him were met by the dwellers of Makkah, and were able to seize 200 camels that belonged to 'Abdul-Muttalib.

Then Abraha sent Hunaatah Al-Humairee to the people of Makkah, giving him the following instructions, "Ask for the most honourable one among them; then inform him that I have not come to fight, but only to destroy this House (i.e., the Ka'bah)." After Hunaatah entered Makkah, he met 'Abdul-Muttalib ibn Haashim and said, "Verily, the king has sent me to you, to inform you that he has not come to fight, unless you fight him; rather, he comes only to destroy this House. As soon as he accomplishes his mission, he will leave you."

'Abdul-Muttalib said, "We will not fight him; we will free up all that lies between him and the house (i.e., we will not stand in his way, but will instead depart Makkah for a while). If Allah puts nothing in his way to stop him from reaching it, then, by Allah, we have no strength against him."

'Abdul-Muttalib accompanied Hunaatah back to the encampment of Abraha's army. Dhu Nafar was a friend of Abdul-Muttalib, so when the latter reached the front of the army's encampment, Dhu Nafar visited him.

"O Dhu Nafar," began 'Abdul-Muttalib, "Is there anything you can do to help us in this (affliction) that has descended upon us?"

"What help can a prisoner offer when he is not safe from being killed at any time during the morning or evening?" said Dhu Nafar. "But I will send for Anees, the stableman of the elephant. I will order him to do what he can for you with the king, and to elevate your ranking with him." Anees was then sent for and when he arrived, Dhu Nafar said to him, "This is the chief of the Quraish, the owner of Makkah's caravan, which feeds people in the plains and beasts in the mountains. The king has taken 200 of his camels. If you are able to benefit him, then do so, for he is a friend of mine."

Anees then entered upon Abraha and said, "O king! This is the

chief of the Quraish and the owner of Makkah's caravan, which feeds people in the plains and beasts in the mountains. He asks permission to enter upon you, and I hope that you permit him, for he comes showing you neither hostility nor opposition." Abraha granted permission for him to enter.

'Abdul-Muttalib was a huge, muscular, and handsome man; so when Abraha saw him, he welcomed and honoured him. Disliking both for 'Abdul-Muttalib to sit with him on his bed, and for 'Abdul-Muttalib to sit beneath him, Abraha descended to the carpet beneath the bed and sat down beside 'Abdul-Muttalib.

"O king," said 'Abdul-Muttalib, "You have taken a great deal of wealth from me, so return it to me."

"You indeed impressed me when I saw you, but I withdraw (that admiration) from you."

"And why?" asked 'Abdul-Muttalib.

"I have come to the House that is your religion and the religion of your fathers and that is your sanctuary and protection – for the purpose of destroying it. You do not speak to me about that, yet you speak to me about (a meager) 200 camels that belong to you!"

"I am the lord of these camels," said 'Abdul-Muttalib. "This House has a Lord Who will defend it."

"He would not defend it from me," said Abraha.

"Then that is your affair," said 'Abdul-Muttalib. Abraha issued a command, upon which 'Abdul-Muttalib's camels were promptly returned to him. 'Abdul-Muttalib returned to the Quraish, informed them of what was happening, and ordered them to seek shelter in the mountain passes of Makkah. From Al-Maghmas, Abraha was poised to enter Makkah. He ordered his army to reload their supplies. His elephant was brought to him, and he had it loaded with supplies while it was standing on all fours.

When they were ready to proceed towards Makkah, the elephant was prodded into marching forward, but it stood still. It almost bundled itself up and knelt to the ground. They struck it with a

pickaxe in the head, but it still refused to move even an inch forward. They tried again to **make** it move, but it stood there, motionless. They directed it **back** towards Yemen, and it raced in that direction; but no sooner did they make it face Makkah again than it stopped. The elephant then made its way to one of the mountains in that area.

As for the army, Allah ﷻ sent from the sea birds like *Balasaan* (starling birds). With each bird were three stones, two in its legs and one in its beak. The stones they carried were like chickpeas or lentils. When they flew over the army, they hurled the stones down upon them. If any person in the army was hit with a stone, he died, but not all of the people in the army were hit. Allah ﷻ said:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ ١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۚ ٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۖ ٣ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۖ ٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝ ٥﴾

“Have you (O Muhammad ﷺ) not seen how your Lord dealt with the owners of the elephant? (The elephant army which came from Yemen under the command of Abraha Al-Ashram intending to destroy the Ka’bah at Makkah). Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of Sijjil (back clay). And made them like an empty field of stalks (of which the corn has been eaten up by cattle).” (Qur’an 105: 1-5)

And Allah ﷻ sent upon Abraha a disease in his body. His soldiers fled back towards Yemen, and (their body parts) were falling off in every land (they passed through). Abraha’s fingertips began to fall off. After each fingertip fell off, it was followed by a discharge of pus and blood. When he reached Yemen, he was like a young bird among those who remained from his companions (perhaps this refers to how few they were in number). And then he died.^[1]

^[1] As-Seerah An-Nabawiyyah by Abu Haatim As-Subtee (pgs. 34-39); also refer to As-Seerah An-Nabawiyyah by Ibn Katheer (1/pgs. 30-37).

Both Ibn Ishaq and Ibn Hishaam – may Allah have mercy on them both – related that while Abraha was marching with his army towards Makkah, ‘Abdul-Muttalib went to the *Masjid* and took hold of the ring on the door of the Ka’bah. Then, he and a group of men from the Quraish supplicated to Allah ﷻ, asking for His help against Abraha and his army. Then ‘Abdul-Muttalib let go of the ring, and headed off with his fellow tribesmen to the peaks of nearby mountains, where they intended to be on the lookout, waiting to see what Abraha was going to do once he entered Makkah. The narrator of this story then described the way in which Abraha and his army were destroyed.^[1]

Lessons and Morals taken from the Story of The Elephant

- 1) A sense of the inviolability of the Ka’bah is one of the most important of things that one should take away from this story. Even Arab polytheists from pre-Islamic times honoured and sanctified the Ka’bah. The significance that the Ka’bah had in their minds is one of the remnants of Ibraaheem’s religion that remained in Makkah even throughout the dark years of its history when polytheism was the dominant religion of its inhabitants.
- 2) To save what is sanctified and holy, one often needs to make sacrifices, which is exactly what many Arab tribes did when the Ka’bah’s sanctity, and very existence, was at stake. First, one of the kings of Himyar fought against Abraha, but was then taken captive. And then An-Nufail ibn Habeeb Al-Khath’amee, along with other tribes from Yemen, fought Abraha, though they were of course no challenge against his huge army. They knew they were no challenge, but the point is that they still fought to preserve what they valued.
- 3) The traitors of a nation ultimately bring disgrace upon themselves. Some Arabs volunteered to be Abraha’s spies;

^[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam, along with the commentary of Abu Dharr Al-Khushanee (1/pg. 84-91).

others agreed to guide him to the Ka'bah, so that he could then destroy it. Such people are cursed in this life and in the Hereafter. Consider the example of Abu Rughaal, whose grave has become a symbol of treachery. Throughout the centuries, people have felt hatred for him in their hearts. And whenever someone passes by his grave, he pelts it with stones.

- 4) 'Abdul-Muttalib said, "We will not fight him; we will free up all that lies between him and the house (i.e., we will not stand in his way, but will instead depart Makkah for a while). If Allah puts nothing in his way to stop him from reaching it, then, by Allah, we have no strength against him." This venerable sage from pre-Islamic times provided clear insight into the reality of the war that takes place between Allah ﷻ and His enemies. No matter how strong and numerous those enemies are, they cannot withstand, not even for the smallest, minutest fraction of a nanosecond, the Might and Power of Allah ﷻ. It is He ﷻ Who grants life, and He can take it away at any moment He pleases. Al-Qaasimee (may Allah have mercy on him) related that Al-Qaashanee (may Allah have mercy on him) said, "The story of the People of the Elephant is famously known, and it took place near the era of the Messenger ﷺ. Their story is one of the signs of Allah's power and of the effects of His wrath upon those who are brazen enough to violate what He has made sanctified."
- 5) It is important to understand that Arabs honoured Allah's Inviolable House – the Ka'bah – which Allah ﷻ has taken upon Himself to preserve and protect from the harm of evildoers; furthermore, and this is very significant to understand the history of those times, they honoured the Quraish. They would say about the Quraish, "They are the people of Allah. May Allah fight on their behalf and be sufficient for them against their enemies." That veneration and honour was a sign from Allah ﷻ, and a prelude to the sending of a Prophet ﷺ to Makkah, one who would come and purify the Ka'bah from idols, and return to it its high ranking and significance.

- 6) Many scholars – such as Al-Maawardee and Ibn Taymiyyah, may Allah have mercy on them both – maintain that the story of the elephant is one of the signs of the Prophethood of Muhammad ﷺ. The events of the story point to the advent of Muhammad ﷺ, who was in his mother's womb when they occurred; he ﷺ was born 50 days later.

As the Prophet's birth approached, many signs occurred that affirmed his Prophethood and blessedness; one of the greatest of those signs was what happened to Abraha and his army. How so? First, had the Quraish fought Abraha and lost the battle, they would have been taken as slaves and prisoners. But Allah ﷻ destroyed Abraha, thus protecting the Prophet ﷺ from being born a slave. Second, based on their beliefs and practices, the Quraish did not deserve to be protected from the army of the elephant; they weren't from the People of the Book; rather, they were idol worshippers who were far astray from the truth. When it came to protecting Makkah, what was important was honouring the Ka'bah and paving the way for the Prophet ﷺ.

When Arabs learned of what Allah ﷻ did with the Army of the Elephant, they felt awe and veneration for Makkah, and they treated the Quraish with greater honour than ever before.

Ibn Taymiyyah – may Allah have mercy on him – said, “(The events that took place during Abraha's attempted attack on Makkah) occurred in the year during which the Prophet ﷺ was born. Those who lived beside the House (i.e., the Ka'bah) were polytheists – they worshipped idols. The religion of the Christians (which was the religion of Abraha) was better than their religion; therefore, this sign (the miraculous destruction of Abraha's army) did not take place for the sake of those who lived beside the Ka'bah at that time, but instead for the sake of the House itself, or for the sake of the Prophet ﷺ, who was born that year beside the House, or for both the House and the Prophet ﷺ. Whatever the case, it was from the signs of his

Prophethood.”^[1]

And while he was discussing the story of the elephant, Ibn Katheer – may Allah have mercy on him – said, “This was a sign and a prelude to the sending of the Messenger of Allah ﷺ, for he – according to the most famous of accounts – was born in that year. It was as if it was being said to the Quraish: ‘O people of the Quraish, Allah did not help you against the people of Abyssinia because you are better than them; rather, He ﷻ (destroyed Abraha’s army) to preserve the Ancient House (i.e., the Ka’bah), which He ﷻ will honour with the sending of the illiterate Prophet, Muhammad – O Allah, send prayers and salutations upon him – who is the Seal of the Prophets.”^[2]

- 7) Allah ﷻ did not permit the People of the Book – Abraha and his fellow Christians – to destroy the Ka’bah and take control of the holy city of Makkah, even though its sanctity was being defiled by polytheism. According to Allah’s Decree, Makkah was intended to be free from the rule of a tyrant, so that new and correct beliefs could develop and thrive in an atmosphere of relative freedom. Such was Allah’s planning for His House and religion, even before anyone knew that the Messenger of Allah ﷺ was going to be born in that same year.

In remembering the story of Abraha, we should feel consolation and hope when we see the imperial designs of those who greedily look at our lands – and especially our holy lands – with hopes of conquest. Allah ﷻ protected His House from the People of the Book when Makkah was inhabited by polytheists; now both Makkah and Al-Madeenah are inhabited by Muslims, and so He certainly will – *In Sha Allah* – defend and protect both holy lands from evildoers.

- 8) News of Abraha’s miraculous demise spread all over Arabia;

^[1] *Al-Jawaab As-Saheeh* (4/122).

^[2] *Tafseer Ibn Katheer* (4/548, 549).

Arabs considered the event to be so important that they dated their calendar based on it. They would say, "Such and such happened in the Year of the Elephant," or, "Such and such happened 8 years after the Year of the Elephant." The Year of the Elephant corresponds to the year 570 of the Christian calendar. Of course, "the Year of the Elephant" did not last very long as the standard upon which Arabs based their calendar; with the advent of Islam, the new standard became the migration of the Prophet ﷺ to Al-Madeenah.

From The Birth Of The Noble Prophet ﷺ Until The *Fudool* Confederacy

The Lineage Of The Prophet ﷺ

Just as he ﷺ is the most complete of people in terms of character, the Prophet ﷺ is superior to all other human beings in terms of his noble lineage. The Prophet ﷺ said, "Verily, Allah – 'Azza wa-Jall (the Possessor of might and majesty) – chose Ismaa'eel from the children of Ibraaheem; Kinaanah from the children of Ismaa'eel; Quraish from Kinaanah; the children of Haashim from Quraish; and me from the children of Haashim."^[1]

Imam Bukhaaree, may Allah have mercy on him – mentioned the lineage of the Prophet ﷺ (keep in mind that 'ibn' means, 'son of'): "He is Abul-Qaasim Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib ibn Haashim ibn 'Abd-Manaaf ibn Qusai ibn Kilaab ibn Murrah ibn Ka'ab ibn Lua'iy ibn Ghaalib ibn Faihr ibn Maalik ibn An-Nadar ibn Kinaanah ibn Khuzaimah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizaar ibn Ma'ad ibn 'Adnaan."^[2]

In *Sharhus-Sunnah*, Al-Bagawee mentioned the Prophet's lineage up until 'Adnaan, and then said, "Beyond 'Adnaan, his lineage is

^[1] *Saheeh Muslim*, "The Book of Virtues"; chapter, "The Superiority of the Prophet's Lineage." *Hadeeth* number: 2776.

^[2] *Saheeh Bukhaaree*, "The Virtues of the *Ansaar*"; chapter, "The Sending of the Prophet ﷺ." *Hadeeth* number: 3851.

not correctly memorized.”^[1] ‘Urwah ibn Az-Zubair ؓ said, “The people we have found who say that they know who is beyond ‘Adnaan, are only guessing.”^[2]

Ibn Al-Qayyim mentioned the Prophet’s lineage until ‘Adnaan and then said, “(The Prophet’s) lineage until here is known to be correct and is agreed upon by genealogists, so there is no disagreement whatsoever. As for what is beyond ‘Adnaan, there is difference of opinion. Yet they (genealogists) unanimously agree that ‘Adnaan is from the direct line of Ismaa’eel ؑ.”^[3]

And Ibn Sa’d wrote in his *Tabaqaat*: “We refrain (from claiming any knowledge about the lineage of the Prophet ﷺ) between ‘Adnaan and Ismaa’eel ؑ.” Adh-Dhahabee said, “Adnaan is from the children (i.e., from the direct line) of Ismaa’eel ibn Ibraaheem ؑ, and this is unanimously agreed upon by the people (i.e., by historians and genealogists), but they differ about those grandfathers (of the Prophet ﷺ) that are between ‘Adnaan and Ismaa’eel ؑ.”^[4]

Men with noble lineages have throughout history been accorded with special honour. Generally speaking, a person with noble lineage is not denied the right to lead and to have authority, but people question the right of a person of low lineage to be a leader – a king, a president, an emperor, etc. Since the Prophet ﷺ was being prepared for Prophethood, Allah ﷻ blessed him with a noble lineage, thus making it easier for people to accept and follow him.

The Prophet ﷺ indeed possesses a most wonderful lineage. He ﷺ is from the direct line of both Ismaa’eel ؑ and Ibraaheem ؑ. Furthermore, he ﷺ is the answer to Ibraaheem’s supplication; he ﷺ said about himself, “I am the supplication of my father Ibraaheem (i.e., the answer to his supplication), and the glad

^[1] *Sharhus-Sunnah* (13/193).

^[2] *Ibn Sa’d* (1/58).

^[3] *Zaad Al-Ma’ad* (1/71).

^[4] *As-Seerah An-Nabawiyyah* by Adh-Dhahabee (pg. 1).

adu
hat

that Allah ﷻ
he Qur'ān
Prophet ﷺ

on 10th

some
their
met

in contra
and inar

an

with and on
and the Mes

Allah ﷻ,

Abdullah ibn 'A'adul-uttalib's Marriag Aaminah Bint Wahb, And Aaminah's Dream

ran

nah bint Wahb
meas was ver

iti



The Quraish Tries To Bring About Instability In Al-Madeenah

4

and to make it clear in their minds that a complete and unconditional surrender was the best and only option that was available to them. The Prophet's plan was a complete success, as is attested to by the following discussion that took place between Abu Sufyaan ؓ and Al-'Abbaas ؓ as the two of them saw the Muslim army marching by them: Abu Sufyaan ؓ said, "No one has the might or strength to overcome these men! By Allah, O Abul-Fadl (i.e., Al-'Abbaas ؓ), the kingdom of your nephew has this day become great indeed." Al-'Abbaas ؓ responded, "O Abu Sufyaan, it is Prophethood (and not a kingdom)." "Yes, then it is that," said Abu Sufyaan.

Al-'Abbaas's answer, "O Abu Sufyaan, it is Prophethood (and not a kingdom)," was a cogent response to anyone who might have thought that the Prophet ﷺ was trying to establish a kingdom for himself; the Prophet's mission was not to make a throne for himself, but to simply convey the message of Allah ﷻ to all of mankind. Every word he ﷺ spoke and every action he ﷺ performed attested to that fact.^[1]

^[1] Refer to *Al-'Abqariyyah Al-'Askariyyah Wa-Ghazawaat Ar-Rasool ﷺ* by Al-Liwaa Muhammad Farj (pg. 565).

The Prophet's Plan To Enter And Conquer Makkah

Distributing Duties Among The Various Leaders Of His Army

When the Prophet ﷺ reached Dhee Tuwaa,^[1] he ﷺ appointed leaders over the different battalions of his army and gave them important instructions regarding when and how they should enter Makkah. He ﷺ appointed Khaalid ibn Al-Waleed ؓ to lead the right flank of his army, and Az-Zubair ؓ to lead the left; and he ﷺ appointed Abu 'Ubaidah ؓ to lead the infantry.

The Prophet ﷺ asked Abu Hurairah ؓ to summon the *Ansaar*, and when they came running to him, he ﷺ said, "O people of the *Ansaar*, do you see the *Aubaash* of the Quraish?" 'Aubaash of the Quraish' referred to various tribes that the Quraish had hired to fight the Muslims; if the *Aubaash* would defeat the Muslims, the Quraish intended to take a share of the booty; and if the *Aubaash* lost, the Quraish intended to sign a treaty with the Muslims or to surrender and pay them some form of tax that would allow them to stay in Makkah. In response to the Prophet's question, the people of the *Ansaar* said, "Yes." He ﷺ said, "When you meet them tomorrow, look to exterminate them." The Prophet ﷺ then...placed his right hand over his left and said, "Your

^[1] Refer to *Ma'een As-Seerah* (pg. 389).

appointment is at As-Safaa.”^[1]

Furthermore, the Prophet ﷺ ordered Az-Zubair ibn Al-‘Awwaam ؓ to lead the *Muhaajiroon* and their horsemen; to enter from Kidaa, the uppermost part of Makkah; to plant his banner at Al-Hujoon (a well-known place beside the graveyard of Makkah); and to not move from there until he received further instructions.

Khaalid ؓ led various tribes, such as Qudaa’ah and Sulaim, and he ؓ was instructed to enter Makkah from its lowermost point and to plant his flag beside the first houses he came across. And Sa’d ibn ‘Ubaadah ؓ led the battalion of the *Ansaar*. Wanting to avoid as much bloodshed as possible, the Prophet ﷺ instructed his soldiers not to initiate fighting, but instead to fight only those who fought them. Every soldier and leader now knew his responsibility, and the army was ready to begin the task of marching into Makkah.

It was a wonderfully orchestrated plan, and the execution was equally admirable: the different Muslim battalions entered Makkah from its four sides at the exact same time. Almost all of the battalions met zero resistance. Attacked at the same time from all four sides, the Quraish had no time to even prepare for a resistance. If they had had any desire to put up a fight, it was now erased from their minds.

Only Khaalid’s battalion faced resistance. A group of extremist fighters from the Quraish thought about fighting until the death, an idea they soon recognized to be extremely foolish. The resistance fighters consisted of certain allies of the Quraish as well as the likes of Safwaan ibn Umayyah, ‘Ikrimah ibn Abee Jahl, and Suhail ibn ‘Amr. And it was at a place called Al-Khandamah that they put up their last stand. They fired arrows and tried to put up a fight, and in response, Khaalid ؓ ordered his men to attack them. It was only a matter of minutes before Khaalid ؓ and his

^[1] Refer to *Saheeh Muslim*, chapter, “The Conquest of Makkah”; *Hadeeth* number: 1780.

soldiers put an end to the resistance, forcing its men to leave their posts and run for their lives. With the defeat of that weak resistance, the Muslims gained full control over all of Makkah.^[1]

One particular man's story, which is related in books of *Seerah*, speaks volumes about the ease with which the Muslims conquered Makkah: Himaas ibn Qais ibn Khaalid was from the Banu Bakr tribe, and he was busy mending his weapons in preparation for the upcoming battle with the Muslims. When his wife saw him working on his weapons – sharpening his arrows, sharpening the blade of his sword, mending his armour, etc. – she asked, "Why are you mending these things I see before me?" He said, "For Muhammad and his Companions." She said that she didn't think that Muhammad ﷺ and his Companions ﷺ stood a chance in battle, and he responded, "By Allah, I indeed hope that I can bring some of them back and make them servants of yours!"

On the day of the Makkah Conquest, Himaas fought alongside 'Ikrimah's men, and in a matter of moments, he saw his fellow polytheists scattering about, with each man fleeing for safety. They were all terrified of Khaalid's battalion, and Himaas was no exception; he managed to escape and made his way back to his home with all of his limbs intact. His wife, upon seeing him, said, "But how about the things you said (in terms of you being able to defeat them easily)?" Acknowledging his earlier miscalculation, Himaas answered his wife with a poem, the first verse of which was, "Had you witnessed the Day of Al-Khandamah (Al-Khandamah was where the polytheists made their last stand), you would have seen Safwaan and 'Ikrimah take to flight," which was tantamount to saying: If such brave fighters as Safwaan and 'Ikrimah ran away, how can you then blame me for doing the same?

The various leaders of the Muslim battalions were instructed to avoid bloodshed as much as possible. To achieve that end, they all shouted the same announcement as they entered Makkah: "Whoever enters the house of Abu Sufyaan is safe. Whoever

^[1] Refer to *Qiyaadatur-Rasool* ﷺ *As-Siyaasiyyah Wal-'Askariyyah* (pgs. 122, 123).

closes his door (upon himself) is safe. And whoever enters the *Masjid* is safe." Basically, the announcement intimated to the crowd that they were safe as long as they entered their homes and closed their doors. The same applied to all of the homes of Makkah (as well as to the *Masjid*), so why was Abu Sufyaan's home mentioned in particular? The primary reason for this we have hitherto mentioned: the Prophet ﷺ, based on Al-'Abbaas's suggestion, wanted to bestow upon Abu Sufyaan ؓ a special honour, in order to make him firm upon Islam. But there was an added benefit as well: Abu Sufyaan, having gained such an honour, would then try to convince others to surrender peacefully and to enter their homes. In this context, his cooperation as the chieftain of the Quraish was of great value; and cooperate he did! He ؓ ran into Makkah and called out as loudly as he could: "O people of the Quraish, here is Muhammad, coming to you with a force that you cannot withstand. So whoever enters the house of Abu Sufyaan is safe." His wife, Hind, took him by his moustache and spoke harsh words to him; Abu Sufyaan turned to the people and said, "Woe upon you! Do not be deceived by her, for indeed, an army has come that you cannot withstand. So whoever enters the house of Abu Sufyaan is safe!" The people said, "May Allah fight you! And what will your house avail us (for we are too many to all fit inside)?" He ؓ said, "Whoever closes upon himself his own door (i.e., of his own house), is safe. And whoever enters the *Masjid* is safe." The crowd of people dispersed, with some of them going to their homes, and others to the *Masjid*.^[1]

The Prophet ﷺ strove to enter from Kidaa, from the uppermost part of Makkah; he ﷺ hoped thereby to fulfill the promise of Hassaan ibn Thaabit ؓ, who informed the Quraish in a satirical poem that the army of Allah ﷻ would enter Makkah from Kidaa. One of the verses of Hassaan's poem described how women would strike the advancing horses with veils. When the Prophet ﷺ actually saw that happening as he ﷺ was about to enter Makkah, he ﷺ smiled at Abu Bakr ؓ and asked him, "O Abu

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/290).

Bakr, what did Hassaan say," and Abu Bakr ؓ repeated the verse for him.^[1]

A Humble Entry Into Makkah

On the day of the Makkah Conquest, the Messenger of Allah ﷺ was not attired in the garb of a pilgrim, for he was entering Makkah to conquer it, and not to perform *Hajj* or '*Umrah*'; and he ﷺ had upon his head a black turban. When he ﷺ saw the honour that Allah ﷻ was bestowing upon him that day, he ﷺ lowered his head, showing humbleness to Allah ﷻ; so low did he bend his head forward that his chin almost touched the middle part of his saddle. And as he ﷺ entered Makkah, he ﷺ recited Chapter "*Al-Fath* (the Victory)," feeling all the while thankful for the great blessing of victory. Eight years earlier, he ﷺ was forced by the Quraish to leave Makkah; and now he ﷺ was returning with an army of ten-thousand strong. The more the Prophet ﷺ thought about what he ﷺ was being blessed with, the more he ﷺ lowered his head and humbled himself for the sake of Allah ﷻ. He ﷺ entered Makkah on Friday morning, after the passing of twenty nights of Ramadan, in the year 8 H.^[2]

There was much about the Prophet's entry that was symbolic – symbolic of the teachings of Islam and of the significance of the conquest. For one thing, the Prophet ﷺ entered Makkah with Usaamah ibn Zaid ؓ sitting behind him on the same riding animal.^[3] Usaamah ؓ was the son of the freed slave of the Messenger of Allah ﷺ. Yes, it was the son of a freed slave, and not one of the children of Haashim or one of the nobles of the Quraish (and there were many of them), who had the honour of sitting behind the Prophet ﷺ. That action alone symbolized the justice and equality that were going to be integral parts of the new system of law in Makkah. Furthermore, the Prophet ﷺ lowered

^[1] Refer to *Maghaazee Al-Waaqidee* (2/831) and to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "The Battle of the Makkah Conquest."

^[2] Refer to *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadawee.

^[3] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4289).

his head, which symbolized the nature of the conquest: It was intended not to put the Prophet ﷺ on a throne, but to raise the Word of Allah ﷻ above all else.

While entering Makkah, the Prophet ﷺ wanted to make sure that all of his men remained disciplined and followed his instructions to the letter. The possibility was there that some of them would be overcome by emotion and would attack Quraish's leaders in particular – and everyone else from the Quraish in general – to get revenge on them for the many years that they waged war against Islam. For the most part, the Muslim soldiers practiced self-restraint, but one particular member of the army was not able to control himself, and that was Sa'd ibn 'Ubaadah ؓ, a leader of one of the Muslim battalions. Sa'd ؓ said to Abu Sufyaan ؓ as he passed by him, "Today is a day of slaughter! Today, the Ka'bah will be deemed lawful (for fighting)." When the Prophet ﷺ was informed about what Sa'd ؓ had said, he ﷺ took away the banner he was carrying (for the leader of each battalion had a banner to carry) and handed it over to his son, Qais ibn Sa'd ؓ, and said, "On this day, Allah will honour the Ka'bah, and on this day, the Ka'bah will be covered (with a cloth)."^[1]

What the Prophet ﷺ did, given the circumstances, was profoundly wise. With the same action, he ﷺ managed to allay Abu Sufyaan's fears and to remove Sa'd ؓ from a position of leadership without hurting his feelings. True, Sa'd ؓ had made a mistake by saying what he ؓ said to Abu Sufyaan ؓ, which is why he needed to be dismissed from his position as leader of a battalion; but at the same time, it was neither necessary nor desirable to hurt his feelings, since his mistake stemmed from the fact that he became angry for Allah ﷻ, angry at the Quraish for fighting against the Messenger of Allah ﷺ for so many years. And so the Prophet ﷺ came up with an ideal solution, replacing Sa'd ؓ not with a member of the *Muhaajiroon*, but with a member

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "Where the Prophet ﷺ Planted the Banner on the Day of the Conquest"; *Hadeeth* number: 4280.

of the *Ansaar*, Sa'd's own son, Qais ؓ. Sa'd ؓ was saved from feeling bad about being demoted, since it is in the nature of man to want his son to become a good person and to succeed in life. Therefore, when Qais ؓ was being honoured with the banner of the battalion, Sa'd ؓ was being honoured as well.

The Prophet ﷺ entered Makkah, made his way to the Ka'bah, and performed *Tawaaf* (circuits) around it. In his hand he ﷺ had a bow, which he ﷺ then used for an important purpose. Both on the Ka'bah and around it were a total of three-hundred and sixty idols; the Prophet ﷺ began to thrust his bow at them, all the while saying:

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (٨١)

"And say: "Truth (i.e., Islamic Monotheism or this Qur'an or Jihaad against polytheists) has come and Baatil (Falsehood, i.e., Satan or polytheism, etc.) has vanished. Surely! Baatil is ever bound to vanish." (Qur'an 17: 81)

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾ (٤٩)

"Say (O Muhammad ﷺ): "The truth (the Qur'an and Allah's Inspiration) has come, and Al-Baatil [falsehood - Iblis (Satan)] can neither create anything nor resurrect (anything)." (Qur'an 34: 49)

He struck an idol, and it fell on its face, and then another idol, and it too fell on its face, a process that continued until all of the idols were broken. Then on the inside of the K'abah the Prophet ﷺ saw pictures and statues; he ﷺ gave the command, and they were all effaced and broken respectively. He ﷺ waited outside, refusing to enter until the job of removing the pictures was completed. As for one of the pictures, the polytheists claimed that it was a representation of Ibraaheem ؑ and Ismaa'eel ؑ with *Al-Azlaam* in their hands. *Al-Azlaam* were used like lots; the lot that was drawn would decide which course of action people would take regarding a given matter; one lot would have written on it, 'Do'; another would have written on it, 'Don't do'; and yet

another would have nothing written on it. If someone wasn't sure whether he should go on a journey or not, he would draw lots with the *Al-Azlaam* and would base his decision upon which lot was drawn. Upon seeing the picture, the Prophet ﷺ said, "May Allah fight them, they (the polytheists) indeed knew that neither of them (neither Ibraaheem nor Ismaa'eel) ever drew lots with them (with *Al-Azlaam*)."^[1]

The Prophet ﷺ then entered the Ka'bah, said, 'Allah is the Greatest,' in each of its corners, and prayed. Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ entered the Ka'bah with Usaamah ؓ, Bilaal ؓ, and 'Uthmaan ibn Talhah ؓ, and then closed its door. The Prophet ﷺ remained inside for a while, and so Ibn 'Umar ؓ later asked Bilaal ؓ about what the Messenger of Allah ﷺ had done while he ﷺ was inside of the Ka'bah. Bilaal ؓ said that the Prophet ﷺ placed two pillars to his left, one to his right, and three to his back, and then prayed.^[2] At the time, the Ka'bah was supported by six pillars, so Bilaal ؓ was trying to explain where the Prophet ﷺ stood to pray while he ﷺ was inside of the Ka'bah.

The keys of the Ka'bah were with 'Uthmaan ibn Talhah before he embraced Islam; in fact, they had remained among his clan for generations. With the conquering of Makkah, 'Alee ibn Abee Taalib ؓ, a member of the Prophet's clan, Banu Haashim, wanted to be given the keys of the Ka'bah. But the Prophet ﷺ, upon exiting from the inside of the Ka'bah, gave them back to 'Uthmaan ibn Talhah ؓ instead, saying, "Today is a day of piety, faithfulness, and loyalty."^[3]

One day during the Makkan phase of his biography, the Prophet

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4288); chapter, "Where the Prophet ﷺ Planted the Banner on the Day of the Conquest."

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/61,62) and to *Saheeh Muslim*, chapter, "It Being Recommended to Enter the Ka'bah for the Pilgrim and for the non-Pilgrim, Praying Inside of It, and Supplicating in All of Its Corners."

^[3] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/61) and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

ﷺ had asked 'Uthmaan ibn Talhah for the keys to the Ka'bah. 'Uthmaan then answered with harsh and mean words. Therefore, on the Day of the Makkah Conquest, 'Uthmaan ﷺ could little expect that the Prophet ﷺ would entrust the keys of the Ka'bah to him. So when the Prophet ﷺ said to him, "O 'Uthmaan, perhaps you see that this key is in my hand today and that I may give it to whomsoever I please," 'Uthmaan ibn Talhah ﷺ responded, "Indeed the Quraish have today been destroyed and humiliated." The Prophet ﷺ said, "Nay, today the Quraish has become prosperous and strong." These words had a truly profound impact on 'Uthmaan ﷺ, who became instilled with hope and a sense that, yes, the situation of the Quraish was not deteriorating but improving for the better. The Messenger of Allah ﷺ presented the keys to him and said, "Take your key, O 'Uthmaan, for today is a day of piety, faithfulness, and loyalty. Take it perpetually as a time-honoured thing; no one will take it from you (from your clan, from your descendants) except for an unjust wrongdoer."^[1]

The Prophet ﷺ didn't want to take exclusive possession of the keys to the Ka'bah; no, he ﷺ didn't even want someone from the children of Haashim to take them. Many among the children of Haashim asked for them, first to exact revenge on 'Uthmaan's clan for opposing Islam for so many years, and second to achieve honour, distinction, and authority for their clan; yet that is not what the Prophet ﷺ wanted. He ﷺ instead wanted to be loyal and faithful even to those who had plotted against him in the past.^[2]

^[1] Refer to *Al-Maghaazee* (2/838) and to *Majma' Az-Zawaa'id* by Al-Haithamee (the Book of *Hajj*), chapter, "Regarding Makkah, the *Aadhaan*, Covering the Ka'bah, and Other Matters." At-Tabaraanee also related this narration in *Al-Kabeer* and *Al-Awsat*; however, one of the narrators of the *Hadeeth* was 'Abdullah ibn Al-Muammal. Ibn Hibbaan declared him to be authentic, adding that, "He sometimes makes mistakes." Ibn Mu'een declared him to be authentic in a *Hadeeth*, while another group of scholars declared him to be weak.

^[2] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 401).

Next came a moment that was profoundly inspiring to most and terrifying to the few who still resisted embracing Islam. At the behest of the Prophet ﷺ, Bilaal ؓ climbed on top of the Ka'bah and made the *Aadhaan* (i.e., the call for prayer). No sooner did Bilaal ؓ call out the first words of the *Aadhaan*, than everyone in Makkah became silent, listening attentively to his words, and feeling captivated, as if it were all a dream. Bilaal's words cast terror into the hearts of those who still opposed Islam, and they gave others cause to reflect; the former, faced with the echo of the *Aadhaan*, could do nothing but turn their backs and run away; and as for the latter, many among them embraced Islam.

More than eight years earlier, Bilaal's voice could only be heard as a whisper, as he ؓ continued to repeat under circumstances of severe torture, "One (i.e., there is only one True God: None has the right to be worshipped but Allah)! One! One!" On the Day of the Makkah Conquest, his voice was much louder than a whisper; it was the only voice that could be heard throughout Makkah as it reverberated throughout the city with the words, "Allah is the Greatest! Allah is the Greatest! I bear witness that none has the right to be worshipped but Allah. I bear witness that Muhammad is indeed the Messenger of Allah ﷺ..."

The Announcement Of A Universal Pardon **(With A Few Exceptions)**

For twenty years or so, the people of Makkah, especially its leaders, caused nothing but hardships for the Prophet ﷺ. They persecuted him while he ؓ was in Makkah, and they waged war against him after he ؓ migrated to Al-Madeenah. On the Day of the Makkah Conquest, the Prophet ﷺ had with him ten-thousand soldiers; with a simple command from the Prophet ﷺ, those soldiers could have, without much difficulty, killed all of Makkah's men, seized all of their property, and taken all of their women as captives. It was that simple, but something profoundly different happened: he ؓ forgave them all (except for a few of them). While the people of the Quraish were gathered near the Ka'bah, awaiting judgment

regarding what should be done with them, the Messenger of Allah ﷺ said, "What do you think I will do with you?" They said, "You will do well by us, for you are a noble and generous brother, and a noble and generous nephew." He ﷺ said, "No reproach upon you this day; may Allah forgive you."^[1]

What, therefore, was the punishment of the Quraish? Nothing. Their lives were spared; their property and homes remained in their possession; no tax was imposed upon them. In short, they were not treated like the inhabitants of other conquered cities. This is because of the holiness and inviolability of their city. Based on what happened, the majority of scholars, both from the past and present, maintain that it is prohibited to sell land in Makkah and to rent out its houses; instead, its people can live in the space they need, and whatever is left over is for pilgrims and temporary visitors to Makkah who go there for worship. Other scholars, however, argue that it is permissible to sell land in Makkah and to rent out its houses; their proofs are strong, whereas the proofs of the proponents of the former view are weak and mainly comprise of narrations whose chains are disconnected.

Some People's Blood is Made Lawful

In dealings among human beings, mercy has its limits; if it goes beyond those limits, it can no longer be described as mercy, but as weakness, which is why the Prophet ﷺ did not forgive everyone. So yes, there were some exceptions to the universal pardon – somewhere between thirteen and nineteen people. The Prophet ﷺ ordered that they be killed upon sight, even if they were to be found clinging to the covering of the Ka'bah. Their crimes against Allah ﷻ and His Messenger ﷺ were too great, and it was feared that, in the aftermath of the conquest, they would sow dissension among the people in an attempt to undermine security in the

^[1] Related by Ibn Al-Jawzee in *Al-Wafaa*, by way of Ibn Abee Ad-Dunyaa; the narration, however, is weak to a certain extent. Also, refer to *Al-Mujtama' Al-Madane* by Al-'Umaree (pg. 179). And refer as well to *Takhreej Ahaadeeth Al-Aihyaa* by Al-Haafiz Al-'Iraaqee.

region.^[1] By gathering information from various reports, Al-Haafiz ibn Hajar (may Allah have mercy on him) put together their names in a single list that consisted of the following names: 'Abdul-'Uzzah ibn Khatal; two of his female singers who would attempt to insult the Prophet ﷺ in their songs; 'Abdullah ibn Sa'd ibn Abee Sarh; 'Ikrimah ibn Abee Jahl; Al-Huwairath ibn Naqeed; Maqees ibn Subaabah; Habbaar ibn Al-Aswad; and Saarah, a freed slave of the Banu 'Abdul-Muttalib tribe. Abu Ma'shar added Al-Haarith ibn Tulaatil Al-Khuzaa'ee to that list, and Al-Haakim added three others to it: Ka'ab ibn Zuhair, Wahshee ibn Harb, and Hind bint 'Utbah.^[2] Of these, some were actually killed; but others among them embraced Islam and repented for their past misdeeds; the people of the latter group were forgiven by the Prophet ﷺ and afterwards lived fruitful lives as good Muslims.^[3]

The Prophet's Speech on the Morning of the Conquest, and the People of Makkah Embrace Islam

On the morning of the Makkah Conquest, the Prophet ﷺ heard some disturbing news: his allies from the Khuzaa'ah tribe attacked and killed a polytheist from the Hudhail tribe in what turned out to be a revenge killing. The Prophet ﷺ became angry, stood up before the people in order to deliver a speech, and said, "O people, on the day He created the heavens and the earth, Allah made Makkah sacrosanct, and it shall remain sacrosanct by the divine decree of Allah until the Day of Resurrection. It is therefore not lawful for anyone who believes in Allah and the Last Day to spill blood in it, nor to cut one of its trees; such was not lawful for anyone before me, and such is not lawful for anyone after me. It has become lawful for me only during this hour, out of anger against its people. That hour having passed, it has now returned

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/451) and to *Taammulaat Fis-Seerah* (pg. 262).

^[2] *Fathul-Baaree*, the explanation of *Hadeeth* number: 4280.

^[3] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/451).

to its inviolability of yesterday. So let the present one among you convey this to the one who is absent. And whosoever says to you, 'Verily, the Messenger of Allah fought in it (in Makkah),' say (to him): 'Verily, Allah made it (fighting in Makkah) lawful for His Messenger, and He did not make it lawful for you. O people of Khuzaa'ah, raise your hands from killing.... As for the person you killed, I will indeed pay the blood money for his death. But whosoever kills after the time of me standing before you now, then the family of the murdered may choose between the best of two options (whatever they deem best): If they want, the murderer may be brought forward (for execution). And if they want, they can accept blood money for his murder (i.e., for the murder of their relative).'"^[1]

The universal pardon and the eventual pardon of those who were at first deemed lawful targets led to an extremely desirable result: out of their own volition, the men and women of Makkah, both the free people and the slaves among them, entered into the fold of Islam. Once they were pardoned, the people of Makkah were left to decide their faith, and they chose to enter into the fold of Islam. With the people of Makkah under the banner of Islam, others came to embrace Islam in throngs. The blessing was complete, and thankfulness to Allah ﷻ was in order:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُمْ كَانَ تَوَّابًا ③﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)

Men and women, the old and the young - they all pledged their

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/451); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Description of His Entry Into Makkah."

Islam to the Prophet ﷺ. The Prophet ﷺ sat down for them on Mount As-Safaa and had them make their pledges to him – pledges of obeying Allah ﷻ and His Messenger ﷺ to the utmost of their ability.

Mujaashai' ibn Mas'ood ؓ brought his brother, Mujaalid ؓ, and said to the Messenger of Allah ﷺ, "I have brought my brother to you so that you can accept his pledge to perform *Hijrah* (migration to Al-Madeenah)." But since the inhabitants of Makkah embraced Islam, there no longer remained any need for anyone to perform *Hijrah* from Makkah to Al-Madeenah, which is why the Prophet ﷺ responded, "The people of *Hijrah* (i.e., those who have migrated in the past) have taken exclusively for themselves that which is involved with it (i.e., the rewards of performing *Hijrah*)." Mujaashai' ؓ asked, "Then upon which matters will you take a pledge from him?" The Prophet ﷺ said, "I will take from him a pledge upon (the matters of) Islam, *Eemaan* (faith), and *Jihaad*."^[1]

Imam Bukhaaree (may Allah have mercy on him) related that the Messenger of Allah ﷺ said on the Day of the Makkah Conquest, "There is no *Hijrah* (migration – here referring in particular to the migration from Makkah to Al-Madeenah) after the Conquest (of Makkah); but there is still *Jihaad* and intention (i.e., there are still two good and valid reasons for one to leave one's homeland: to perform *Jihaad* and to leave based on a good intention, such as when one is fleeing from oppression in a land of disbelief and wants to move to a land wherein he can safely practice Islam). So when you are called upon to perform *Jihaad*, answer that call and go out (to perform it)."^[2]

One needs to understand this *Hadeeth* based on its context; its correct meaning is that, after the conquest of Makkah, there no longer remained any reason to migrate from Makkah to Al-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4305) and *Ahmad* in his *Musnad* (the *Musnad* of Jaabir ibn 'Abdullah ؓ).

^[2] *Saheeh Bukhaaree* and *Saheeh Muslim*. *Muslim* related it in the chapter, "The Pledge of Islam that was Made (by Many) After the Conquest of Islam" And *Bukhaaree* related it in the Book of *Al-Maghaazee* and *As-Siyyar*, *Hadeeth* number: 2783.

Madeenah. Islam became a powerful and stable force in Arabia, and people rushed to embrace Islam in crowds. That is not to say, however, that *Hijrah* as a general practice came to an end. For the *Hijrah* that involves migrating from a land of disbelief to a land of Islam, or from a land wherein one cannot practice Islam to a land wherein one can freely and openly practice Islam, remains a part of Islam's teachings and will continue to do so until the Day of Resurrection. *Hijrah* for Muslims may on occasion be compulsory, and it may on occasion be recommended – it all depends on the circumstances. That being said, *Hijrah* in general is not equal in status to the *Hijrah* that was performed by the Prophet's Companions ﷺ from Makkah to Al-Madeenah. The same, in fact, can be said about other acts of worship: *Jihaad*, for instance, is legislated until the Day of Resurrection, but *Jihaad* performed after the Makkah Conquest is not equal to the *Jihaad* performed before it. Those that performed *Jihaad* prior to the Makkah Conquest are of higher ranking and their rewards are greater. Allah ﷻ said:

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمَ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتْلُواْ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنٰى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝۱۰﴾

"And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do." (Qur'an 57: 10)

When the Messenger of Allah ﷺ was finished accepting pledges from men, he ﷺ began to accept them from women. Among the women was Hind bint 'Utbah ﷺ; she tried to conceal her identity, fearing that the Prophet ﷺ would see her and recognize her. She ﷺ had good reason to be afraid, for it was well known what she had done to Hamzah ﷺ after the Battle of Uhud. The women pledged

not to associate partners with Allah in worship, not to steal, not to fornicate or commit adultery, not to kill their children, not to bring forth a falsehood that they fabricated..., and not to disobey a command to do good. When the Prophet ﷺ said, "And not to steal," Hind ؓ said, "O Messenger of Allah, verily, Abu Sufyaan is a miserly man: he does not give me that which is enough for me and my children. So will I be sinning if I take something from his wealth without his knowing about it?" The Prophet ﷺ said, "Take from his wealth that which is sufficient for you and your children, based on *Ma'roof* (i.e., based on customs; or in other words, based on what is deemed sufficient as per the customs and norms of society)." And when the Prophet ﷺ said, "And not to fornicate or commit adultery," Hind ؓ said, "And does a free woman fornicate and commit adultery!" Such was the chaste nature of the Arab woman: for even when she was a polytheist, Hind ؓ was not able to imagine that a free woman would engage in illegal sexual intercourse. When Hind ؓ asked questions, she gave her identity away. Upon recognizing her voice, the Messenger of Allah ﷺ said, "You are indeed Hind bint 'Utbah?" She ؓ said, "Yes, so forgive me for what has happened in the past, and may Allah then forgive you." Hind ؓ was then pardoned by the Messenger of Allah ﷺ.

It is important to note that the Messenger of Allah ﷺ did not shake the hands of the women from whom he ؓ accepted pledges; in fact, he ؓ never shook or touched the hands of women who were not his immediate relatives (*Mahaarim*) or wives. Both in *Saheeh Bukhaaree* and *Saheeh Muslim* it is related that 'Aishah ؓ said, "No, by Allah, the hand of the Messenger of Allah ﷺ never touched the hand of a woman." According to the wording of one particular narration, she ؓ said, "He ؓ would take their pledges with words (only)."^[1]

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/319); to Muhammad ﷺ by Muhammad Ridaa (Chapter, "The Pledge"); to *Saheeh Bukhaaree*, chapter, "When a Polytheist or Christian Woman Embraces Islam and is Married to a *Dhimmee* (a non-Muslim who lives in a Muslim country by agreement) or a *Harbee* (one who is from a people who are at war with Muslims); and to *Saheeh Muslim*, the Book of *Al-Imaarah*, chapter, "The Manner in Which a Pledge is Taken from a Woman."

Khaalid Ibn Al-Waleed ؓ Is Sent To The Banu Jadheemah Tribe

The Messenger of Allah ﷺ sent Khaalid ibn Al-Waleed ؓ to the Banu Jadheemah tribe and instructed him to invite its people to Islam. This mission took place in the month of Shawwaal, in the year 8 H, prior to the Hunain Expedition. Khaalid ؓ had with him men from Banu Saleem, Mudlaj, the *Ansaar*, and the *Muhaajiroon*; in total, his unit consisted of three-hundred and fifty men.

When the people of Banu Jadheemah saw the approaching army, and more particularly, when they saw that Khaalid ؓ was leading it, they took to their weapons. Khaalid ؓ said, "Put down your weapons, for indeed, the people (i.e., the Quraish and many others) have embraced Islam."

One of the men of Banu Jadheemah, whose name was Jahdar, stood up and said, "Woe upon you, O people of Banu Jadheemah; he is indeed Khaalid! By Allah, the only thing that will follow our laying down of our weapons is imprisonment; and the only things that will follow that will be the striking of our necks. By Allah, I will never lay down my weapons." His people continued to try to calm him down until he was left with no choice but to lay down his weapons.

Khaalid ؓ then ordered for their hands to be tied behind their backs; this command having been carried out, he ؓ once again invited them to Islam. They did not properly say, "We have embraced Islam"; instead, they said, "We have changed our religion. We have changed our religion." Khaalid ؓ began to kill some of them; meanwhile, some of the Muslim soldiers objected vehemently to Khaalid's actions. Khaalid ؓ then placed each prisoner under the custody of one of his men; one day later, Khaalid ؓ ordered for each Muslim to kill his prisoner. Some of the Muslims obeyed Khaalid's order; other, such 'Abdullah ibn 'Umar ؓ, refused to carry out his order. The latter group, upon returning to the Messenger of Allah ﷺ, informed him about what had happened. The Messenger of Allah ﷺ became angry, raised

his hands towards the sky, and said, "O Allah, I do indeed absolve myself of what Khaalid did!"^[1]

An argument broke out between Khaalid ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ regarding the topic of what was done to some of the tribesmen of Banu Jadheemah, and harsh words were spoken between the two. 'Abdur-Rahmaan ؓ feared that Khaalid ؓ was motivated by the desire to exact revenge on behalf of his uncle Al-Faakaih ibn Al-Mugheerah, who was killed by Jadheemah during the pre-Islamic days of ignorance. Perhaps this was the argument that was referred to in *Saheeh Muslim* and other *Hadeeth* compilations, in a narration which states the following: There was some tension between Khaalid ibn Al-Waleed ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ, and as a result, Khaalid ؓ swore at 'Abdur-Rahmaan ؓ. And the Messenger of Allah ﷺ then said, "Do not curse anyone from my Companions; for indeed, were one of you to spend the like of (i.e., the weight of) (Mount) Uhud in charity, it would not be equal to the *Mudd* (two handfuls) of what one of them gives, nor half that amount."^[2]

The Messenger of Allah ﷺ sent 'Alee ؓ to pay blood money for the men of Banu Jadheemah who were killed; he ؓ even gave more than the normal amount in order to console the people of Banu Jadheemah for their dead relatives.^[3] Khaalid ؓ acted based on what he thought was right; he performed *Ijtihaad*, which is to say that he tried to do what was right based on the knowledge that was available to him, and his *Ijtihaad* turned out to be wrong. When a qualified person performs *Ijtihaad*, he gets two rewards if he is correct, and one if he is wrong; and Khaalid ؓ was qualified, since he ؓ was the appointed leader of the unit. That he ؓ performed a

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/463) and to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Prophet ﷺ Sends Khaalid ibn Al-Waleed ؓ to Banu Jadheemah."

^[2] Refer to *As-Seerah An-Nabawiyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 579) and to *Saheeh Bukhaaree*, chapter, "The Prophet's Saying: 'Had I Taken a *Khaleel*'"

^[3] The chain of this narration is weak to a certain extent; refer to *As-Seerah An-Nabawiyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 579).

valid, albeit incorrect, *Ijtihaad* is proven by the fact that the Prophet ﷺ did not punish him for his actions.^[1]

Destroying The Houses of Idols

Although the idols of Makkah were destroyed, the job of destroying idols in Arabia was far from completed. Scattered throughout Arabia were temples that were built for specific idols, at least one of which was the very same idol that was worshipped by the people of Noah. Since the Prophet's goal was to rid all of Arabia of polytheism – and, for that matter, to rid the entire world of polytheism – the destruction of all idols was a must, especially considering the fact that the Muslims were now strong enough to destroy those idols uncontested.

1) Khaalid ibn Al-Waleed ؓ is Sent to Destroy Al-'Uzzah

Led by Khaalid ibn Al-Waleed ؓ, a unit consisting of thirty horsemen set out to destroy the idol that was most revered by the Quraish and all Arabs – Al-'Uzzah. When the unit reached Al-'Uzzah in the region of Nakhlah, Khaalid ؓ destroyed both the idol and the structure that held it, all the while repeating the words: "Disbelief in you, and no glory to you. Verily, I see that Allah has humiliated you."^[2]

With their mission seemingly completed, Khaalid ؓ and his men returned to the Messenger of Allah ﷺ and reported to him their success. He ﷺ said to Khaalid ؓ, "Did you see anything (else)?" Khaalid ؓ said, "No."^[3] The Prophet ﷺ said, "Return, for indeed, you have not done anything."^[4] Somehow, Khaalid ؓ

^[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 579).

^[2] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 282); to *Majma' Az-Zawaa'id*, by Al-Haithamee, *The Book of Al-Maghaazee Was-Siyyar*, chapter, "The Battle of the (Makkah) Conquest"; and to *Majma' At-Tabaraanee Al-Kabeer*.

^[3] Refer to *Al-Maghaazee* (2/874).

^[4] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 282); and to *Majma' Az-Zawaa'id* by Al-Haithamee, the *Book of Al-Maghaazee Was-Siyyar*, chapter, "The Battle of the Makkah Conquest." And *At-Tabaraanee* related it; however, one of the narrators is Yahyaa ibn Al-Mundhir, who is weak.

had not completed his mission, and he ﷺ was at once eager to find out what he had missed out on and angry with himself for having failed the first time around.

Upon returning to the former site of the Al-'Uzzah idol, Khaalid ﷺ was seen by Al-'Uzzah's custodians, who, upon recognizing him, ran away to a nearby mountain, all the while screaming, "O 'Uzzah, drive him mad. O 'Uzzah, make him blind in one eye." Much to Khaalid's surprise, he was then met by a naked woman, whose hair was disheveled, and who was pouring dirt over her head. Khaalid ﷺ approached her and killed her with a single blow of his sword. He ﷺ then returned to the Messenger of Allah ﷺ and informed him about the completion of his mission. And confirming that Khaalid ﷺ had indeed completed the mission this time around, the Prophet ﷺ said to him, "That indeed was Al-'Uzzah."

2) Sa'd ibn Zaid Al-Ash-halee ﷺ is Sent to Manaaf

Manaaf was an idol that was located along the shore of the red sea, near a place called Qadeed, which was situated somewhere between Makkah and Al-Madeenah; and Qadeed was part of a region known as *Al-Mushallal*. Manaaf was previously worshipped by the Aus, the Khazraj (before they embraced Islam), the Ghassaan, and other tribes as well. The people that worshipped Manaaf would go to it in order to inaugurate their pilgrimage to Makkah. To distinguish it from other idols, to show their love and adoration of it, and to glorify it, they would not perform circuits between As-Safaa and Al-Marwah. It was the way of their forefathers: whoever inaugurated his pilgrimage from Manaaf would not walk circuits between As-Safaa and Al-Marwah.^[1] And this remained their custom until they embraced Islam. When they later went with the Prophet ﷺ in order to perform *Hajj*, they mentioned their old custom to the Prophet ﷺ, and Allah ﷻ then revealed the following Verse:

^[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 286).

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾﴾

“Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawaaf) between them (As-Safaa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.” (Qur’an 2: 158)

As we discussed in the first chapter of this work, the first person who introduced idols such as Manaaf into Arabia was ‘Amr ibn Luhai Al-Khuzaa’ee,^[1] who was alive many generations before the advent of Islam. After the passing of many years, when Makkah was conquered, the Prophet ﷺ sent a man to go to Manaaf. Ironically, that man, Sa’d ibn Zaid Al-Ashhalee ؓ, was from the people who used to worship Manaaf. Sa’d’s unit consisted of twenty horsemen, and their mission was clear and simple: to completely destroy Manaaf.^[2]

When Sa’d ؓ and his men reached their intended destination, they were met by Manaaf’s custodian, who asked, “What is it that you want?” “The destruction of Manaaf,” Sa’d ؓ said, matter-of-factly. The custodian said, “Go ahead.” Sa’d ؓ approached the idol, and a naked black woman came out to him. Her hair was disheveled, she was saying evil words, and she was beating her chest.^[3] The custodian, with an air of complete confidence, called out to her, “Manaaf, take care of these men who are disobedient to you.” But his words and her appearance had no impact whatsoever on Sa’d ؓ, who approached her and killed her with a single blow of his sword. He ؓ and his Companions ؓ then made their way to the actual idol of Manaaf and destroyed it, after

^[1] Refer to *As-Saraayah Wal-Bu’ooth An-Nabawiyyah* (pg. 287).

^[2] Refer to *At-Tabaqaat* (2/146).

^[3] Refer to *At-Tabaqaat* (2/146).

which they returned to the Messenger of Allah ﷺ.^[1]

3) 'Amr ibn Al-'Aas ؓ is Sent to Suwaa'

Allah ﷻ said about the people of Noah:

﴿وَقَالُوا لَا نَذَرُنَّ آلِهَتَكُمْ وَلَا نَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

﴿٢٣﴾

"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa, nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols).'" (Qur'an 71: 23)

One of the very same idols that is mentioned in this Verse and that was worshipped by the people of Noah later became the idol of the Hudhail tribe.^[2] For generations, the people of Hudhail worshipped it, glorified it, and even performed pilgrimage to it.^[3] This all changed after the conquest of Makkah, when the people of Hudhail, among many other crowds of people, entered into the fold of Islam. Nonetheless, the actual idol of Suwaa' needed to be destroyed, and to achieve that aim, the Prophet ﷺ dispatched a unit that was headed by 'Amr ibn Al-'Aas ؓ.

'Amr ؓ later recounted what then took place: "When we reached it (Suwaa'), its caretaker was there, and he asked us, 'What do you want?' I said, 'The Messenger of Allah ordered me to destroy it.' He said, 'You will not be able to do that.' I asked, 'And why is that?' He said, 'Because you will be prevented from doing so.' I said, 'Even until this moment you are upon falsehood! Woe upon

^[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 288). Its author, Dr. Buraikak Al-'Umaree said, "From the perspective of the *Hadeeth* sciences, this narration is weak; nonetheless, from a historical point of view, one can be comfortable with it since the compilers of *Hadeeth* books mention that the Messenger of Allah ﷺ sent certain units to destroy idols in the Arabian Peninsula. And one should not say that Manaaf was an exception; that was not possible, for it was one of the most popular of idols in the Peninsula."

^[2] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 292).

^[3] Refer to *Subulur-Rashaad* by Ash-Shamee (6/303).

you! Does it hear? Or can it see?' I approached the idol and broke it (into pieces), and I gave a command to my Companions, and they destroyed the edifice that was constructed for it, though they found nothing inside. I then said to the custodian, 'Now what do you think?' He replied, 'I indeed submit to Allah.'"^[1] This and other similar missions marked the end of idol-worship in the Arabian Peninsula.

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/870) and to Muhammad ﷺ by Muhammad Ridaa, chapter, "The Unit of 'Amr ibn Al-'Aas ؓ to Suwaa'."

Lessons And Morals

The Tafseer (Explanation, Meanings) Of Chapter An-Nasr, And The Fact That It Signaled The Death Of The Messenger Of Allah ﷺ

'Aishah ؓ said, "The Messenger of Allah ﷺ would frequently say, 'How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him.' I said, 'O Messenger of Allah, I see that you are frequently saying: How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him.' He ﷺ said, 'My Lord informed me that I would see a sign among my nation and that when I would see it, I should frequently say: How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him. And I have indeed seen that sign:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)^[1]

^[1] Saheeh Muslim, the Book of prayer, chapter, "What is Said During the Bowing and Prostrating Positions of the Prayer (1/351).

Commenting on these Verses, Imam Al-Qurtubee (may Allah have mercy on him) said, "This refers to when Makkah was conquered and the Arabs said, 'Lo! Muhammad has come out victorious over the people of the inviolable city, the very same people that Allah had protected from the people of the elephant (Abraha and his army). Therefore, you (i.e., you Arabs) have not the power to overcome him (i.e., the Prophet ﷺ).' They then came, nation after nation (i.e., tribe after tribe) to embrace Islam in crowds." According to one account, the Arabs would say to one another before the Conquest of Makkah: "Leave him (i.e., the Prophet ﷺ) to fight it out with his people. For indeed, if he comes out victorious over them, then he ﷺ is a truthful Prophet." Then when the people of the Quraish were defeated, many tribes came to announce their entry into the fold of Islam.

In another regard, chapter *An-Nasr* is considered to be the farewell Chapter of the Qur'an – it has actually been called "The Farewell Chapter" – for it announced, or at least alluded to, the imminent death of the Prophet ﷺ.^[1] Ibn 'Abbaas ؓ related that 'Umar ؓ used to take him to gatherings that the venerable fighters of Badr ؓ would attend. Some of them were bothered by the fact that 'Umar ؓ would bring along with him someone who was so young. One day, they ؓ said to 'Umar ؓ, "Why do you bring him to us, when we have children just like him (that we can bring as well)?" 'Umar ؓ wanted to prove Ibn 'Abbaas's worth and, notwithstanding his young age, his profound understanding of the religion. So one day, 'Umar ؓ brought Ibn 'Abbaas ؓ along with him to their gathering, and he ؓ asked everyone that was present, "What do you say about the saying of Allah:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُمْ كَانَ تَوَّابًا ۝﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah), and you see

^[1] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool ﷺ* (2/572).

that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives?."

Some of them remained silent, giving no response, while others among them said, "(In this Chapter) we are ordered to praise Allah and to ask for His Forgiveness when we are helped and are granted victory." Then, in front of everyone, 'Umar ؓ said to Ibn 'Abbaas ؓ, "Is that what you say (i.e., think), O Ibn 'Abbaas?" 'Abdullah ibn 'Abbaas ؓ replied, "No," probably being too shy to say anything else without first being asked. So 'Umar ؓ asked him, "Then what do you say?" 'Abdullah ibn 'Abbaas ؓ said, "It is the death of the Messenger of Allah ﷺ that Allah is informing him about. Allah ﷻ said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)."

That is as if to say: That is the sign of your (imminent) death..." 'Umar ؓ said to Ibn 'Abbaas ؓ, "What I know from this (Chapter) does not go beyond what you have just said."^[1]

Sayyid Qutub mentioned an interesting point in regard to the Verse:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)."

Victory here is defined very precisely: It is when "the Help of Allah (comes to you)." Victory here is not described as being something that the Prophet ﷺ or his Companions ؓ had any control over; it was not up to them to decide the time and the place for victory; instead, victory came from Allah ﷻ only; it was

^[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4294).

enough for them that Allah ﷻ allowed for victory to occur at their hands, but that, and nothing more, was their share in the victory that Allah ﷻ blessed them with. This, to be sure, was a profound lesson in humility that Allah ﷻ was instilling into the minds of the believers.

Stories Of Individuals Who Finally Came Around And Embraced Islam

1) Suhail ibn ‘Amr ؓ

When the Messenger of Allah ﷺ defeated the Quraish, people within Makkah reacted in different ways. After initially taking refuge in their homes, most people later came out and heard the Prophet ﷺ address Makkah’s inhabitants and announce the universal pardon that he ﷺ was granting them all. Suhail ibn ‘Amr was among the minority - those who had been so much in the forefront in the war against Islam that being forgiven by the Prophet ﷺ was, in their minds, highly unlikely. So no sooner did Suhail hear about the Prophet’s entry into Makkah than he raced to his home, entered it, and locked the front door.

Suhail did not, however, give up hope altogether; he sent his son out, giving him the following instructions: “Go and ask Muhammad ﷺ to give me a guarantee of safety, for I fear that I will otherwise be killed.” From Suhail’s perspective, he had very good reason to be afraid; as his son went out, he began to contemplate all of the things he had done in Quraish’s war against the Prophet ﷺ. For one thing, he fought on the side of the Quraish at Badr and Uhud; in fact, every time the Quraish went out to fight against the Muslims, he was present among them. And at Al-Hudaibiyyah, it was Suhail who had agreed to the terms of the Al-Hudaibiyyah Treaty with the Prophet ﷺ, and he had certainly said some objectionable and offensive things to the Prophet ﷺ on that day.

While Suhail was left alone to think about his predicament, his son, ‘Abdullah, was with the Prophet ﷺ and said to him, “O

Messenger of Allah, will you guarantee his safety?" The Prophet ﷺ said, "Yes, he is safe by the guarantee of Allah, so let him come out!" The Prophet ﷺ then said to the Companions ﷺ that were gathered around him, "Whoever meets Suhail ibn 'Amr must not (even) look at him with a sharp (and angry) stare, so let him come out.... Indeed, Suhail possesses both nobility and a sound mind; someone like him should not be ignorant of Islam..."

'Abdullah ibn Suhail ﷺ came home with the good news. And while he did not respond by announcing his entry into the fold of Islam, Suhail did say about the Prophet ﷺ, "By Allah, both when young and old, he has always remained righteous and faithful." As for accepting Islam, Suhail remained undecided for a while. He was still a polytheist when he went out with the Prophet ﷺ to Hunain, but then he ﷺ finally embraced Islam at a place called Al-Jai'raanah.^[1]

The Prophet's character impressed both followers and enemies alike. Even while he was still a polytheist, Suhail could not help but acknowledge the Prophet's wonderful character, saying about him, "By Allah, both when young and old, he has always remained righteous and faithful." True, it took long for Suhail to become a Muslim, but once he ﷺ did do so, he began immediately to make up for what he had missed out on in the past – and the way he did that was to perform many good deeds. Az-Zubair ibn Bakkaar said, "Afterwards (i.e., after he embraced Islam) Suhail prayed, fasted, and gave charity frequently. He ﷺ even went out with his group to Ash-Sham in order to fight in the way of Allah. And it is said that he would fast and pray during the night so much that his face turned pale; and he ﷺ would cry a great deal when he ﷺ would hear the Qur'an being recited; also on the Day of Al-Yarmook, he was the leader of *Kirdoos* (a battalion that consisted of many, many people)."^[2]

^[1] Refer to *Maghaazee Al-Waaqidee* (2/846, 847) and to *Al-Mustadrak* by Al-Haakim (3/381).

^[2] Refer to *Siiyyah 'Alaam An-Nubalaa* (2/195).

2) Safwaan ibn Umayyah ؓ

Like Suhail ibn 'Amr ؓ, Safwaan ibn Umayyah feared that he would be killed upon sight; but unlike Suhail, Safwaan was completely bereft of hope. He ran away from Makkah until he reached Ash-Shu'aibah, a port that was situated near Jeddah and that was often used by the inhabitants of Makkah. His plan seemed to be that he wanted to kill himself rather than be killed at the hands of the Muslims, and perhaps that explains why he took no one with him except for his servant, Yasaar.

Safwaan saw a person coming behind him from the distance, and he could not believe that someone had actually pursued him so far outside of Makkah. Whoever it was, thought Safwaan, he was certainly closing in for the kill.

"Woe upon you!" Safwaan said to Yasaar. "Go and see who it is." Yasaar soon told him that it was 'Umair ibn Wahb ؓ that was approaching. Safwaan said, "What shall I do to 'Umair? By Allah, he has come only because he wants to kill me. Muhammad has indeed come out victorious over me."

When the two men were face to face, Umayyah said, "O 'Umair, is it not enough what you have already done to me? You have made me take the burden of your debts and of your family, and now you want to come and kill me!"

"O Abu Wahb (i.e., Safwaan)," said 'Umair ؓ, "May I be held ransom for you! I have come to you from the most righteous of people and the kindest and most faithful of people towards his relatives."

'Umair ؓ had come not to kill Safwaan, but to save him, and to give him a chance to return to Makkah under the guaranteed protection of the Messenger of Allah ﷺ. For prior to leaving Makkah, 'Umair ؓ had said to the Messenger of Allah ﷺ, "O Messenger of Allah, the chief of my people has taken to flight with the intention of casting himself into the sea. He feared that you would not guarantee his safety. May my mother and father be held ransom for you!" The Messenger of Allah ﷺ had answered

him, "I have indeed guaranteed for him his safety." And that is what had prompted 'Umair ؓ to leave Makkah and to go after Safwaan.

"Verily, the Messenger of Allah has guaranteed for you your safety," 'Umair ؓ said to Safwaan.

"No, by Allah," Safwaan said, "I will not go back with you until you bring me a sign that I will recognize." 'Umair ؓ returned to the Messenger of Allah ﷺ and said, "O Messenger of Allah, I went to Safwaan and found out that he was running away with the intention of killing himself. I told him about your guarantee of safety, and he said, 'I will not go back with you until you bring me a sign that I will recognize.'" The Messenger of Allah ﷺ said, "Take my turban."

'Umair ؓ departed immediately with the turban and upon reaching Safwaan, he ؓ said, "O Abu Wahb, I have indeed come to you from the best of people, the kindest and most faithful of people to his relatives, the most righteous of people, and the most forbearing of people. His honour is your honour, his strength is your strength, and his dominion is your dominion; he is the son of your mother and father (i.e., you have the same forefathers, and you are from the same tribe). Within yourself, (try to) remember Allah (and, in the process, come to a realization of the truth)."

"I fear that I will be killed," said Safwaan.

"He has invited you to enter into the fold of Islam. If you are pleased with that, then fine; otherwise, he will give you a period of two months to decide. (And do not worry, for) he is the most faithful and righteous of people." 'Umair ؓ then mentioned the turban, saying that it was the one that the Prophet ﷺ had attired himself with on the day of the Makkah Conquest, and asking whether he would recognize it. Safwaan replied, "Yes, take it out." 'Umair ؓ complied, and Safwaan said, "Yes, that is it!"

No longer requiring any coaxing, Safwaan returned to Makkah. His arrival there coincided with the congregational 'Asr prayer

that was being performed in the *Masjid*. Seeing everyone praying, Safwaan asked Umayyah ؓ how prayers they performed every day, and Umayyah ؓ answered, "Five prayers."

"And does Muhammad ﷺ lead them in prayer?" Safwaan asked.

"Yes," replied Umayyah ؓ. As soon as the Prophet ﷺ said, "*Assalaamu 'Alaikum Wa Rahmatullah*," signaling the end of the prayer, Safwaan called out, "O Muhammad, verily 'Umair ibn Wahb came to be with your robe (which the Prophet ﷺ had used as a turban) and claimed that you invited me to come to you. He said that, if I am pleased with matter (i.e., if I decide to embrace Islam), then that is fine; otherwise, you will give me two months to decide."

"Descend (from your riding animal), O Abu Wahb," the Prophet ﷺ said.

"No, by Allah, not until you make the matter clear to me," said Safwaan.

"Rather, you will be given a period of four months to decide," the Prophet ﷺ said, upon which Safwaan descended from his riding animal.

Later on the Messenger of Allah ﷺ went out towards the Hawaazin tribe on an important expedition; Safwaan, who was still a disbeliever, decided to go out with him and to see what would happen. Before departing from Makkah, the Prophet ﷺ asked Safwaan to loan him his weapons. "Do I have a choice in the matter? Or am I being forced to give them up?" asked Safwaan. The Prophet ﷺ made it clear to him that it was only a loan, which would be later returned to him, and Safwaan then agreed to lend him one-hundred suits of armour.

Safwaan witnessed the expeditions to both Hunain and At-Taaif; later, when the Prophet ﷺ returned to Al-Jai'raanah, Safwaan ibn Umayyah was with him and was amazed at the huge quantities of war spoils that they had been amassed by the Muslim army. Safwaan began to stare at one particular mountain pass that was filled with livestock. While Safwaan was thus staring in

amazement, the Prophet ﷺ looked at him closely and said, "O Abu Wahb, do you have a liking for this mountain pass?" Safwaan replied, "Yes." The Prophet ﷺ said, "It and all that is in it is yours." At that moment, Safwaan said, "Only the soul of a Prophet would be content to give away so much in this manner. I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger." So right then and there, he ﷻ embraced Islam.^[1]

From the time the Prophet ﷺ entered Makkah, he ﷺ tried to attract Safwaan ibn Umayyah to Islam, first by guaranteeing his safety, then by giving him four months to decide what he wanted to do, and finally by giving him a gift that no common person – and by common, I mean someone who is not a Prophet – would ever give away. The Prophet ﷺ first gave him one-hundred camels, which he ﷺ also gave to a number of Quraish's chieftains; and after that, he ﷺ gave him an entire mountain pass full of camels and sheep, at which point Safwaan ﷻ said, "Only the soul of a Prophet would be content to give away so much in this manner." Safwaan ﷻ embraced Islam on the spot and later described what was going on in his mind at the time: "By Allah, the Messenger of Allah ﷺ gave me what he gave me at a time when he was the most hated person to me, and then he ﷺ continued to give me until he became the most beloved of people to me."^[2]

3) 'Ikrimah ibn Abee Jahl ﷻ

After the death of his father, Abu Jahl, 'Ikrimah continued where his father had left off and assumed a leadership role among the Quraish in their war against the Prophet ﷺ; in fact, 'Ikrimah became consumed with one purpose and one purpose only: to avenge the death of his father by destroying the Prophet ﷺ and his Companions ﷺ. It is no wonder, therefore, that the universal

^[1] Refer to *Maghaazee Al-Waaqidee* (2/853-855) and to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "The Battle of the (Makkah) Conquest."

^[2] *Saheeh Muslim*, the Book of Virtues, *Hadeeth* number: 2313.

pardon bestowed after the Makkah conquest did not apply to 'Ikrimah; no, he was a wanted man and was to be killed upon sight, even if he were to be found hanging on to the curtain of the Ka'bah.

'Ikrimah knew where he stood, and so he ran away towards Yemen; meanwhile, back in Makkah, his wife, Umm Hakeem, went to the Prophet ﷺ and said, "O Messenger of Allah, 'Ikrimah has ran away from you and has went to Yemen. He feared that you would kill him, so guarantee for him his safety." The Messenger of Allah ﷺ said, "He is safe (to return)."

Umm Hakeem ؓ had no idea how far her husband had gotten, but she ؓ was determined to catch up to him and give him the good news. So taking along with her a Roman slave that belonged to her, Umm Hakeem ؓ went out to search for her husband. On the way, however, her servant tried to seduce her and take advantage of her; in order to buy some time, she promised to soon satisfy his wants, but she made it clear that he would have to wait. His evil desire was never satisfied, for she ؓ was able to save herself from him when she reached a district in 'Akk and called out to its people for help. They apprehended her servant and tied him up, and she ؓ bravely continued onwards towards her destination.

By the time Umm Hakeem ؓ caught up to 'Ikrimah, he was on one of the shores of Tihaamah; in fact, he was already on a boat and was ready to set sail. One of the men on his boat said to him, "Save yourself!" "What should I say (or do)?" asked 'Ikrimah. The man said, "Say: None has the right to be worshipped but Allah." 'Ikrimah said, "It is only from those words that I am running away!"

It was while the two men were having this discussion that Umm Hakeem ؓ arrived. She pleaded with 'Ikrimah not to leave, saying, "O cousin, I have come to you from the best of people, the most faithful of people, and the kindest and most generous of people towards his relatives. Do not destroy yourself!" He stopped, thus allowing her to reach him. She ؓ then said, "I have

indeed obtained a guarantee of safety for you from Muhammad, the Messenger of Allah ﷺ."

"You did that?" 'Ikrimah asked.

"Yes," she replied. "I spoke to him and he guaranteed your safety." 'Ikrimah decided to return with her, and he asked her, "What happened with your Roman servant?" She told him what happened, and he became so angry that he went to the imprisoned servant and killed him. It should be duly noted that 'Ikrimah had not as of then embraced Islam.

As 'Ikrimah was approaching Makkah, the Messenger of Allah ﷺ said to his Companions ؓ, "'Ikrimah ibn Abee Jahl is coming to you as a believer and a *Muhaajir* (one who migrates for the sake of Allah ﷻ), so do not curse his father. For indeed, a curse made against the dead only serves to harm the living, while it does not reach the dead."

A striking aspect of this story is that, when 'Ikrimah wanted to engage in sexual relations with his wife, she refused, saying, "You are indeed a disbeliever, and I am a Muslim." He responded, "That which prevents you from coming to me must indeed be a matter of great import."

Later, upon seeing 'Ikrimah approaching, the Prophet ﷺ leaped towards him, outwardly showing how happy he was to see him. The Messenger of Allah ﷺ sat down, but 'Ikrimah remained standing; and his wife, covered in a veil, was present as well.

"O Muhammad," 'Ikrimah began, "she told me that you have indeed guaranteed my safety."

"She spoke the truth," the Prophet ﷺ said. "You are safe."

"O Muhammad, what is it that you invite (me) to do?"

"I invite you to bear witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah, to establish the prayer, to pay *Zakaat*..., and he ﷺ continued to mention the deeds that are required of a Muslim.

"By Allah," 'Ikrimah said, "You invite only to the truth and to that which is good and beautiful. By Allah, even before you

invited people (to the truth), you were the most truthful among us in speech, and the most faithful and righteous among us." He ﷺ then said, "Verily, I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed His Slave and Messenger." The Prophet ﷺ was greatly pleased by 'Ikrimah's entry into the fold of Islam.

'Ikrimah ﷺ then asked, "O Messenger of Allah, teach me the best thing that I can say." The Prophet ﷺ said, "Say: I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger."

"Then what?" 'Ikrimah asked.

The Messenger of Allah ﷺ said, "Say: I make Allah bear witness, and I make those who are present bear witness that I am a Muslim, a *Muhaajir* (one who migrates for the sake of Allah), and a *Mujaahid* (one who struggles for the cause of Allah)." 'Ikrimah ﷺ immediately obeyed the Prophet ﷺ and said those words.

The Messenger of Allah ﷺ said, "You will not ask me for anything that I would give to someone, except that I will give it to you." 'Ikrimah ﷺ said, "Then I ask you to ask Allah to forgive me for every time I showed enmity towards you, for every journey I took to oppose you, for every time I met you (in battle), and for every (false) word I said to your face or behind your back." The Messenger of Allah ﷺ said, "O Allah, forgive him for every time he showed enmity towards me and for every journey he took to a place with the intention of extinguishing Your Light. And forgive him for attacking my honour, both when he did so to my face and when he did so behind my back."

"I am pleased, O Messenger of Allah," 'Ikrimah ﷺ said. "Whatever I used to spend in order to hinder people from following the way of Allah, I will spend twice as much in the way of Allah. And whatever effort I spent to fight against the way of Allah, I will expend twice that amount in the way of Allah." He ﷺ remained true to his word, taking part in important battles and fighting bravely in them; and he ﷺ continued to remain an ideal Muslim soldier until he ﷺ achieved martyrdom during the Battle of Al-Yarmook.

To be sure, it is Allah ﷻ Who guided 'Ikrimah ؓ to Islam; after that, much of the credit goes to the Prophet ﷺ, who attracted 'Ikrimah ؓ to Islam with his kindness, gentleness, and wonderful character. But we must not forget Umm Hakeem ؓ, who undertook a dangerous and long journey for her husband, in an attempt to save him from disbelief and bring him into the light of Islam. She ؓ took many risks in that journey, and she almost fell victim to the evildoing of her servant, but with her courage and strong resolve, she ؓ not only managed to save herself from his grip, but also was able to reach her husband in time, just before he was about to depart on a boat and leave Arabia perhaps forever. She ؓ also showed her sincere and strong faith when she ؓ refused to engage in sexual relations with her husband, giving the excuse that she ؓ was a Muslim and he was a disbeliever; or in other words, she was pure, and he was impure. Her refusal inspired him and imbued him with the feeling that Islam was truly a wonderful religion. That is when 'Ikrimah began to think sincerely about Islam, and then the rest of his journey towards Islam was accomplished during his meeting with the Messenger of Allah ﷺ.

'Ikrimah's immediate transformation could not have been more complete. And he ؓ proved his sincerity when, upon being offered anything he wanted, he ؓ did not ask for any worldly riches, but instead asked for forgiveness for his past sins. He ؓ then swore to spend a great deal in the way of Allah and to fight with all of his energy for the cause of Allah. To make an oath is one thing, and then to fulfill it is an altogether different matter. As for 'Ikrimah ؓ, he fulfilled his oath by becoming one of the bravest Muslim fighters during the apostate wars and then during the conquests of Ash-Sham. During the last years of his life, 'Ikrimah ؓ gave his all – his energy, efforts, resources, and wealth – for the cause of Islam, and was finally rewarded with martyrdom during the Battle of Al-Yarmook.^[1] May Allah be pleased with him and with all of the Prophet's Companions ؓ.

^[1] Refer to *At-Taareekh Al-Islaamee* (7/223, 224, 225).

4) Abu Bakr's Father

Asmaa bint Abu Bakr As-Siddeeq ؓ said, "When the Messenger of Allah ﷺ entered Makkah and went inside of the *Masjid*, Abu Bakr ؓ came, accompanying and guiding his very aged father. Upon seeing them approaching, the Prophet ﷺ said, "Should you not have left the *Shaikh* (the old man) in his home, so that it could be me who goes to him there?" Abu Bakr ؓ said, "O Messenger of Allah, he has a greater duty to walk to you than you have to walk to him." Abu Bakr's father, Abu Quhaafah, was seated before the Prophet ﷺ, who passed his hand over his chest and said, "Embrace Islam." Abu Quhaafah ؓ embraced Islam, and it is related that the Messenger of Allah ﷺ congratulated Abu Bakr ؓ for his father's entry into the fold of Islam.^[1] It is also related that, when the Prophet ﷺ saw that Abu Quhaafah's head was extremely white (so much so that it was likened to a plant that was known for its whiteness), he ﷺ ordered for his hair to be dyed to another colour, but not to black.^[2]

Honouring and respected the elderly is a part of Islam's teachings, and the Prophet ﷺ showed us that when he ﷺ expressed his disapproval of Abu Bakr's father being brought to him, saying that he ﷺ should have been given the opportunity to go to him. And the Prophet ﷺ said in a *Hadeeth*, "He who does not respect to our elderly ones and does not show mercy to our young ones, is not from us."^[3] In yet another *Hadeeth*, the Prophet ﷺ said, "Verily, respecting the elderly Muslim is from the glorification of Allah ﷻ."^[4]

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 577).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/54,55); to the *Musnad* of Ahmad, to the *Hadeeth* of Asmaa bint Abu Bakr; and to *At-Tabaraanee* in his *Mo'jam Al-Kabeer* — the narrators of his account of this *Hadeeth*, Al-Haithamee said, are all trustworthy.

^[3] Refer to *Sunan At-Tirmidhee*, the Book of Piety, chapter 15; and to the *Musnad* of Ahmad, to the beginning of the *Musnad* of 'Abdullah ibn 'Amr ibn Al-'Aas ؓ.

^[4] Refer to *Sunan Abu Daawood*, the Book of Manners, chapter 20.

5) Fudaalah ibn 'Umar ؓ

The Makkah conquest itself did nothing to change the heart of Fudaalah ibn 'Umar ibn Al-Mulawwaih Al-Laithee; if anything, it made his heart harder. In the year of the Makkah Conquest, Fudaalah intended to kill the Prophet ﷺ and planned to carry out that intention while the Prophet ﷺ was performing *Tawaaf* (circuits) around the Ka'bah.

When the time came to execute his plan, Fudaalah inched closer to the Prophet ﷺ in order to kill him, but the Messenger of Allah ﷺ sensed his presence and said, "Is that Fudaalah?"

"Yes, I am Fadaalah, O Messenger of Allah."

"What were you just telling yourself?" the Prophet ﷺ asked, indicating that, through revelation, he learned of Fudaalah's plan.

"Nothing," said Fudaalah. "I was simply remembering Allah." The Prophet ﷺ laughed and said, "Ask Allah to forgive you," after which he placed his hand over his chest. Fudaalah's heart suddenly became calm, and he ؓ later said, "By Allah, no sooner did he raise his hand from my chest than he became the most beloved of Allah's created beings to me."^[1]

"Are You Trying To Talk Me Out Of Applying One Of The Punishments Of Allah?"

By entering Makkah with Usamah ؓ riding behind him, the Prophet ﷺ was sending a message to Quraish's elite: Islam was a religion of justice and equality. But class distinctions were such an integral part of pre-Islamic Arab society that a more direct lesson was also required. The Prophet ﷺ imparted that lesson when a woman of noble lineage stole someone's wealth and was caught. This incident occurred shortly after the Makkah Conquest.

The ruling for stealing is clear: If it is established that a person

^[1] Refer to *At-Taareekh Al-Islaamee* (7/213) and to *As-Seerah An-Nabawiyah* by Ibn Hishaam, to the chapter titled, "The Islam of Fudaalah."

steals more than a specific amount of money (the specific amount is determined by the *Shariah*), the Muslim authority, be it a judge or a governor, has to order for that person's hand to be cut off.

The family of the woman who stole wanted to save her from the punishment she had earned, and so they looked for someone to intercede on her behalf. Everyone agreed on Usaamah ibn Zaid ؓ, since he was so close to the Messenger of Allah ﷺ and could perhaps convince him to overlook their relative's crime. Usaamah ؓ reluctantly accepted to intercede on the woman's behalf, but when he ؓ brought up the topic, the Prophet ﷺ became angry, to the degree that the colour of his face clearly changed.

As soon as it was evening time, the Prophet ﷺ stood up before the people to deliver a sermon. He ﷺ began by praising and glorifying Allah ﷻ, after which he ﷺ said: "To proceed: The people (of other nations) were destroyed before you only because of the following reason: If a nobleman among them stole, they would leave him alone. And if a weak person among them stole, they would apply the decreed punishment upon him. By the One Who has the soul of Muhammad in His Hand, were Faatimah bint Muhammad to steal, I would cut off her hand." The Prophet ﷺ then gave the command, and the woman's hand was cut off. Afterwards, she repented sincerely and got married. 'Aishah ؓ said about her, "She would come to me afterwards, and I would mention her needs to the Messenger of Allah ﷺ."^[1]

As should now be plain to the reader, just because the Muslims were busy with military conquests did not mean that their spiritual training at the hands of the Prophet ﷺ came to an end. To the contrary, the Prophet ﷺ continued to train them, teach them, and cultivate their manners. Training was especially required regarding customs and traditions that were hard to

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4304) and *Saheeh Muslim*, chapter, "Cutting the Hand of the Nobleman and of Anyone Else, and the Prohibition of Trying to Intercede Regarding Islamically Legislated Punishments."

break. The people of the Quraish were so long accustomed to class distinctions that equality was a completely foreign concept to them, a concept, nonetheless, that they had to come to terms with in all aspects of life, but particularly regarding the application of Islam's laws.

“O Umm Haanee, We Grant Protection To Whomsoever You Grant Protection”

Umm Haanee bint Abu Taalib ؓ said, “When the Messenger of Allah ﷺ descended upon the uppermost part of Makkah, two men from the relatives of my husband took to flight and came running to me; they were both from the Banu Makhzoom clan.” She ؓ was married to Hubairah ibn Wahb, a man from the Banu Makhzoom clan. She ؓ went on to say, “My brother, ‘Alee ibn Abee Taalib, entered upon me and said, ‘By Allah, I will kill both of them.’ I closed the door of my house with them on the inside (thus preventing my brother from entering and killing them). I then went to the Messenger of Allah ﷺ, who at the time was at the uppermost part of Makkah.”

When she ؓ reached him there, he was busy taking a bath, and his daughter Faatimah ؓ was holding up his garment, so that no one could see him. The Prophet ﷺ went on to pray eight (voluntary) units of prayer, for it was morning time, after which he ﷺ went to Umm Haanee ؓ and said, “Welcome, O Umm Haanee. What has brought you here?” She ؓ told him about the two men and about what ‘Alee ؓ wanted to do to them. The Prophet ﷺ then said, “We grant protection to whomsoever you granted protection, and we guarantee safety to whomsoever you guaranteed safety, so, no, he (i.e., ‘Alee ؓ) may not kill them.”^[1]

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/59,60); to *Saheeh As-Seerah* (pg. 527); to *Saheeh Bukhaaree*, chapter, “Guarantees of Protection and Safety Offered by Women”; and to *Saheeh Muslim*, the Book of *Jihaad*, chapter, “The Guarantee of Safety that is Offered by a Woman.”

“It Is Not Befitting For A Prophet To Have Deceptive Eyes”

After ‘Abdullah ibn Sa’d ibn Abee As-Sarh ؓ embraced Islam, he was charged with the noble task of writing down certain parts of revelation; afterwards, however, he apostatized and continued to reside in Makkah until the year of the Makkah Conquest. When the Messenger of Allah ﷺ entered Makkah and issued a universal pardon to its inhabitants, ‘Abdullah ibn Sa’d was among the few to whom the universal pardon did not apply. The Prophet ﷺ ordered that he, and others like him, be killed upon sight, even if he were to be found clinging to the Ka’bah.

Naturally, ‘Abdullah ibn Sa’d went into hiding and then went to the Muslim who could best help him and who was most likely to sympathize with him. And so he went to ‘Uthmaan ؓ, for the two of them were brothers through breastfeeding (i.e., the same woman breastfed both of them).

‘Uthmaan ؓ took ‘Abdullah ibn Sa’d to the Messenger of Allah ﷺ and asked that he be given a guarantee of safety. The Messenger of Allah ﷺ remained silent for a long time, and then finally answered, “Yes.” After ‘Abdullah and ‘Uthmaan ؓ left, the Messenger of Allah ﷺ said to those who were seated around him, “Was there not a sensible man among you who, upon seeing me remain silent, should have killed him.” They said, “O Messenger of Allah, would that you had made a signal to us.” He ﷺ said, “Verily, a Prophet does not kill by way of a signal.” And according to another narration, he ﷺ said, “Verily, it is not befitting for a Prophet to have deceptive eyes.”^[1] ‘Deceptive eyes’ here refers to when a person says one thing, but, using his eyes, signals something altogether different to only some of the people who are with him.

Ibn Hishaam said, “‘Abdullah ibn Sa’d ؓ afterwards became a

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah*, pg. 527; and to *Sunan An-Nasaaee*, the Book of the Prohibition of Blood, chapter, “The (Islamic) Ruling Regarding the Apostate.”

good Muslim; 'Umar ؓ (during his caliphate) appointed him to some (important) government jobs, as did 'Uthmaan after him."^[1] And Ibn Katheer said about 'Abdullah ibn Sa'd ؓ, "He died in the position of prostration during the morning prayer or in his house after the completion of the prayer."^[2]

"I Will Live Among You And Die Among You"

Having entered Makkah, the Prophet ﷺ later went to Mount As-Safaa and climbed it, so that he could have a clear view of the Ka'bah. He ﷺ then began to remember Allah ﷻ and supplicate to him; meanwhile, the *Ansaar*, the native inhabitants of Al-Madeenah, were underneath him, at the base of the mountain. They wanted the Prophet ﷺ all for themselves, but they feared that their want in this regard was not going to be satisfied; they were afraid that the Prophet ﷺ longed to stay in his hometown among his relatives and that he ﷺ would take up residence there, instead of returning with them to Al-Madeenah. They said to one another, "As for this man (i.e., the Prophet ﷺ), he is overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen." Abu Hurairah ؓ, who was present when this was happening, recounted that revelation then descended to the Prophet ﷺ. It was obvious to everyone when revelation descended to the Prophet ﷺ - obvious because of the change that he ﷺ would undergo during a session of revelation - and so the *Ansaar* were shy and did not look up at him until it stopped descending. When that particular session of revelation came to an end, the Prophet ﷺ said, "O people of the *Ansaar*, you said (to one another): 'As for this man, he is overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen'?"

They said, "We did say that, O Messenger of Allah."

"What is my name then?" the Prophet ﷺ said. "Indeed, I am the

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/58).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/296).

slave of Allah and His Messenger. I migrated to Allah and to you (the *Ansaar*). I will live among you and die among you." They all went to him, crying and saying, "By Allah, we said what we said only because we were miserly regarding Allah and His Messenger (i.e., we wanted you all to ourselves)." The Messenger of Allah ﷺ said, "Then, indeed, Allah and His Messenger know you to be truthful and forgive you."^[1]

'Abdullah Ibn Az-Zab'aree ﷺ, The Poet Of The Quraish

As long as the war between the Quraish and the Muslims lasted, 'Abdullah ibn Az-Zab'aree As-Sahmee and Hassaan ibn Thaabit ؓ were arch-enemies, in that each of them was the chief poet of his people. Over the years, 'Abdullah ibn Az-Zab'aree composed many vile and despicable poems about Islam, Muslims, and the Prophet ﷺ. So when the Muslims entered Makkah as victors, 'Abdullah ibn Az-Zab'aree of course did not stay, but instead fled to Najraan. But even there he had not completely escaped from the wrath of his enemies. Poems that Hassaan ؓ composed about him traveled by word of mouth all the way to Najraan. In those poems, Hassaan ؓ mocked him for being a coward and for fleeing from Makkah; in one particular poem, Hassaan ؓ invoked Allah ﷻ to inflict 'Abdullah ibn Az-Zab'aree with a humiliating existence in this life and a severe punishment in the Hereafter.

Those poems were conveyed to 'Abdullah ibn Az-Zab'aree, but they did not have a negative impact on him; instead, Allah ﷻ wanted for good to befall him, and he himself was busy thinking about and contemplating important questions about the purpose of his life. He soon resolved to enter into the fold of Islam. Having made up his mind, he travelled to Makkah, went directly to the

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 529); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; to *As-Seerah An-Nabawiyyah* by Ibn Hishaam; to *Kanzul-'Ummaal* by Al-Muttaqee A-Hindee.

Messenger of Allah ﷺ, and announced his entry into the fold of Islam. He ﷺ asked the Messenger of Allah ﷺ to invoke Allah ﷻ to forgive him for all of his past transgressions against Islam, and the Messenger of Allah ﷺ responded with the words: "Verily, Islam erases that which comes before it (in terms of sins)."^[1] The Messenger of Allah ﷺ asked 'Abdullah ibn Az-Zab'aree ﷺ to come closer, made him feel welcome, and even bestowed upon him a robe as a gift.

As a rule, a punishment should fit the crime; it is equally true that one's atonement should match one's sins. So, for example, because Khaalid ibn Al-Waleed spent his entire previous life fighting bravely on the battlefield against Muslims, he ﷺ dedicated the rest of his life to fighting bravely on the battlefield alongside Muslims, to promote the cause of Islam. 'Abdullah ibn Az-Zab'aree ﷺ atoned for his sins in the same spirit: As a disbeliever, he would compose many poems to vilify and mock the Prophet ﷺ and his Companions ﷺ. Once he became a Muslim, he dedicated his life to the opposite cause; in fact, history books agree that he wrote many beautiful poems in which he ﷺ praised the Prophet ﷺ and asked forgiveness for his past mistakes. Ibn 'Abdul-Barr (may Allah have mercy on him) said, "Ibn Az-Zab'aree composed many poems of praise for the Prophet ﷺ, poems that expiated for the ones he had previously composed as a disbeliever."^[2]

More than anything, 'Abdullah ibn Az-Zab'aree's story is an important lesson about guidance: As long as one is alive, it is not too late to repent. No one can be written off as unalterable disbeliever, just as no one can be assumed to be a believer for life. It is the last deed in one's life that counts most, which is why one should continue to invoke Allah ﷻ for guidance and firmness upon Islam until one leaves this world for the Hereafter. Ibn Katheer (may Allah have mercy on him) said, "'Abdullah ibn Az-Zab'aree was one of the greatest enemies of Islam; he was among

^[1] Refer to *Al-Maghaazee* (2/848).

^[2] Refer to *Al-Istee'aab* by Ibn 'Abdul-Barr (2/310).

a group of poets who used their talents and abilities to mock Muslims. Then Allah ﷻ bestowed upon him the guidance he needed to see to error of his past ways, to repent, to return to Islam, and to defend Islam and promote its cause.”^[1]

Some Rulings Of Jurisprudence That Can Be Derived From The Events Of The Makkah Conquest

- 1) It is permissible to fast during Ramadan when one is a traveller. It was Ramadan when the Messenger of Allah ﷺ departed from Al-Madeenah for the Makkah Conquest. He ﷺ led his army from Al-Madeenah to Kuda'id, and he ﷺ stopped there to break his fast.^[2]
- 2) The Prophet ﷺ would customarily perform the *Duhaa* prayer, a voluntary prayer that is performed in the morning. He performed eight short units of the *Duhaa* prayer on one of the days of the Makkah Conquest. Since he ﷺ did not neglect to perform them on a day during which he ﷺ was so preoccupied with other matters, a group of scholars concluded that performing the *Duhaa* prayer is a stressed *Sunnah* (*Sunnah Muakkadah*).^[3]
- 3) The four-unit prayer is shortened for a traveller; many proofs confirm this ruling, and one such proof is the fact that the Prophet ﷺ shortened his prayer for the nineteen days that he ﷺ stayed in Makkah after conquering it.^[4]
- 4) Once Makkah became conquered, *Al-Mut'ah* marriage became forbidden once and for all. In an *Al-Mut'ah* marriage contract, a husband and wife agree to remain married to each other for a pre-determined period of time; when that period elapses, they no longer remain husband and wife unto one another. The

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/308).

^[2] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 574).

^[3] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 574).

^[4] Refer to *Al-Mujtama' Al-Madane* (pg. 185).

Prophet ﷺ permitted *Al-Mut'ah* marriages to take place during three days of the Makkah conquest, after which he declared the practice to be forbidden until the end of time.^[1] Imam An-Nawawee^[2] (may Allah have mercy on him) was of the view that *Al-Mut'ah* was permitted twice and forbidden twice – permitted before the Battle of Khaibar and then prohibited on the Day of the Battle of Khaibar; and again permitted on the Day of the Makkah Conquest, and then prohibited for a second and final time after that. Imam Ibn Al-Qayyim^[3] disagreed, arguing that *Al-Mut'ah* was not prohibited on the Day of the Battle of Khaibar but was prohibited only on the Day of the Makkah Conquest. He spoke at length on the topic while he was discussing the rulings of jurisprudence that are derived from the Battle of Khaibar and the Battle of the Makkah Conquest. In one sense, in the sense that affects us, their disagreement is only academic and has no practical ramification, since they, as well as all scholars for that matter, agree that after the conquest of Makkah, *Al-Mut'ah* was declared forbidden until the end of time.^[4]

- 5) In one's will or final testament, one may bequeath no more than one-third of one's wealth to non-inheriting individuals; the rest is divided according to rules that are outlined in the Qur'an and *Sunnah*. This ruling was clarified during the period of the Makkah conquest, when Sa'd ibn Abee Waqqaas ؓ fell ill while he was staying in Makkah. He ؓ asked the Prophet ﷺ if he could bequeath much of his wealth to charitable causes, and the Prophet ﷺ told him that he was not allowed to bequeath more than one-third of his wealth; the rest belonged to his inheriting relatives.^[5]

[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 575).

[2] Refer to *Sharh Muslim* (9/181).

[3] Refer to *Zaad Al-Ma'aad* (3/343-345 and 459-464).

[4] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah*, pg. 575.

[5] Refer to *Al-Mujtama' Al-Madane*, by Al-'Umaree, pg. 186; and to *Sunan At-Tirmidhee* (3/291).

Some Of The Consequences Of The Makkah Conquest

- 1) Prior to the conquest of Makkah, the polytheists controlled much of the areas that surrounded Makkah, which included places like Hunain and At-Taaif. But after the Prophet ﷺ entered Makkah, the tribe that had defended polytheism and polytheists more so than any other tribe entered into the fold of Islam; this left the Prophet ﷺ with a clear opportunity to put an end to polytheism in Hunain, At-Taaif, and other places as well. So from a military perspective, the Conquest of Makkah meant even further expansion for the Muslim nation.
- 2) With Makkah conquered, there remained no doubt whatsoever about the fact that the Muslims were the strongest force in all of the Arabian Peninsula.
- 3) A sweeping change took place throughout society in Makkah. And to help its people during the period of transition, the Prophet ﷺ appointed Mu'aadh ibn Jabal ؓ to stay in Makkah after he ﷺ himself departed from it and returned to Al-Madeenah. It was Mu'aadh's job to lead the people in prayer and to teach them about their religion. Furthermore, the Prophet ﷺ appointed 'Attaab ibn Aseed ؓ as governor of Makkah. His job was to rule over the people by the laws of Allah's Book, to help the weak get their rights, and to stand up for the wronged against those who wronged them.^[1]
- 4) Arabs were in awe of the Quraish; they honoured them for being inhabitants of the inviolable city of Makkah. They even felt that the Quraish were divinely protected and that no one could overcome them, a lesson that was learned the hard way by Abraha and his army. But Arabs were disillusioned of the notions of glory and grandeur that they had about the Quraish, and they came to realize that Islam is the religion that Allah ﷻ is pleased with for His servants. And as a result, they entered

^[1] Refer to *Ta'ammulaat Fee Seerah Ar-Rasool* ﷺ, pg. 266.

into the fold of Islam in crowds.^[1]

- 5) The believers, who had sacrificed so much over the years, witnessed Allah's promise of victory come true. It was a victory that was culminated by the scene of Bilaal ؓ climbing onto the roof of the Ka'bah and making the call to prayer, for it was the very same Bilaal ؓ who years earlier was tortured almost to the point of death and who repeatedly said to his torturers, "One! One!" thus signifying the Oneness of Allah ﷻ. Bilaal ؓ standing on the roof of the Ka'bah signified the completeness of the favour and victory with which Allah ﷻ blessed the believers.

^[1] Refer to *Ta'ammulaat Fee Seerah Ar-Rasool*, pg. 267.



The Battles Of Hunain And At-Taaif (8 H)



1

The Battles Of Hunain And At-Taaif (8 H)

Its Causes And Events

When the Prophet ﷺ conquered Makkah and when the people of the Quraish embraced Islam, alarm bells began to ring within the ranks of the Hawaazin and Thaqeef tribes. Their leaders said, "Muhammad is now free to fight us, so let us attack him before he attacks us." Thus the matter was decided upon, and it was agreed that Maalik ibn 'Auf An-Nasree should lead their allied army. The Hawaazin, the Thaqeef, and Banu Hilaal took part in the alliance; the Ka'ab and Kilaab clans from the Hawaazin tribe did not.

Everyone in the army was pleased that Duraid ibn As-Simah was with them. Duraid was somewhat of a legend in the region; he was a man who was revered both for his bravery and skill in battle and for his wisdom and sound judgment. The only problem was that he was an extremely old man, which meant that he could be of use only as an advisor to the army. And from the outset, Duraid had valuable advice to offer, though it was not heeded by the leadership of the army. Maalik ibn 'Auf decided to ride out with their women, children, and wealth following the rear of the army. Duraid asked him why he would do such a thing, and Maalik responded, "I wanted to place behind every man his family and his wealth, so that he will fight to defend them."

"By Allah, you are nothing more than a shepherd of sheep!"

Duraïd exclaimed. "When a defeated man is forced to flee, can anything stop him from running away? If the battle goes your way, all that will benefit you will be a man with his sword and spear (and not women and children in the rear of the army). And if the battle does not go your way but against you, you will have left your family and your wealth exposed (to the enemy)." Maalik, however, was unconvinced and did not pay heed to his advice.^[1]

The Most Important Events That Took Place During The Battle Of Hunain

The Muslim army set out for Hunain on the fifth of Shawwaal, and they reached Hunain on the tenth of Shawwaal.^[2] The Prophet ﷺ appointed 'Attaab ibn Usaïd ؓ as the governor of Makkah during his absence.

The Muslim army consisted of twelve-thousand soldiers; the opposing army was twice (or more) as large. When some of those who had just recently embraced Islam saw how many men were with the Muslim army, they said, "Today we will not lose for a lack of numbers," a statement that exemplified the feeling of over-confidence that had crept in the souls of some of them.^[3]

The Sound Military Strategy Of Maalik Ibn 'Auf

The leader of the Hawaazin and Thaqeef alliance, Maalik ibn 'Auf, took a number of steps to ensure victory for his army; among those steps are the following:

1) Boosting the Morale of His Troops

In a speech he delivered to his troops, Maalik tried to raise their spirits and make them feel confident about the upcoming battle.

^[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/467); and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/88).

^[2] Refer to *Tabaqaat Ibn Sa'd* (2/150).

^[3] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/497).

He said to them, "Verily, prior to this occasion, Muhammad has never fought a real battle; up until now, he has had the luxury of facing inexperienced soldiers, soldiers who have no knowledge about the art of warfare. It is for that reason that he is granted victory over them."^[1]

2) Bringing Along the Families and Wealth of the Soldiers to the Battlefield

Bringing along women to the battlefield was a strategy that was employed by the Quraish during the Battle of Uhud. Maalik ibn 'Auf went a few steps further, ordering for the wives, children, and wealth of the soldiers to be brought along for the expedition. He wanted his soldiers to see, as the battle was going on, what they were fighting for. This, he felt, would make them fight more bravely and would prevent them from fleeing from the battlefield. Anas ibn Maalik ؓ said, "We conquered Makkah, and then we attacked Hunain. The polytheists came with the best row formation that I have ever seen. The horsemen were lined up (in the front); after that, the soldiers were lined up; behind them, the women were lined up; and behind them, even the sheep were lined up; and after the sheep, the camels were lined up"^[2]

3) Unsheathing Swords and Breaking Scabbards

It was a tradition among Arabs to break the scabbards of their swords prior to the commencement of fighting. When a soldier broke his scabbard, it was as if he was announcing that he would continue fighting until either he died or victory was granted to his army. With that symbolic meaning in mind, Maalik said to his soldiers, "When you see the enemy, break the scabbards of your swords, and attack them with a unified strike, (with so much harmony that it is) as if you are all a single man."^[3]

^[1] Refer to *Maghaazee Al-Waaqidee* (3/893).

^[2] *Saheeh Muslim*, the Book of *Zakaat*, chapter, "Giving to Some in Order to Attract them (to Islam)"; *Hadeeth* number: 136.

^[3] Refer to *Mujma' Az-Zawaa'id* (6/179,180).

4) Concealing Units of Men for an Ambush

Maalik was at an advantage since he knew the terrain of the battlefield better than his enemies did. He decided to use the terrain and natural landscape of the battlefield to the advantage of his army. Having consulted Duraïd ibn As-Simah about the matter, he concealed units of men along the side of the road, so that they could ambush the Muslims as they passed by. The coordinated ambushes were a success and would have led to the destruction of the Muslim army had it not been for Allah's help and care for His believing slaves.

5) Taking the Initiative in the Battle

Victory, more often than not, is achieved by the army that takes the initiative by attacking first. That is why Maalik decided to attack first, and his strategy paid off dividends, at least during the early stages of the battle. But then, by the Grace and Mercy of Allah, and then because of the steadfastness that the Prophet ﷺ showed on the battlefield, the tables were quickly turned and the Muslims came out victorious over their enemies.

6) Weakening the Morale of the Enemy

Maalik knew that he had to instill fear into the hearts of his enemy if he was going to have a chance of overcoming them in battle. It is for this reason that he placed tens of thousands of camels in the rear of his army and ordered women to ride them. From a distance, one could not tell that they were women on the camels, and so one would naturally have assumed that they were soldiers. This gave the impression that Maalik's army consisted of approximately one-hundred thousand fighters, when that was not really the case.^[1]

^[1] Refer to *Ghazwah Hunain* by Shaikh Muhammad Ahmad Baashmeel (pgs. 128-131).

Steps The Messenger Of Allah ﷺ Took To Achieve Victory Over Maalik's Army

1) Sending 'Abdullah ibn Hadrad Al-Aslamee ؓ out as a Scout Towards Enemy Territory

At the behest of the Prophet ﷺ, 'Abdullah ibn Hadrad Al-Aslamee ؓ went out to spy on the enemy; he spent a day or two on his mission, and then he hastily returned to the Prophet ﷺ and informed him about what he had seen; sadly, however, he was negligent in fulfilling his duties. He ؓ did not penetrate deep enough into enemy territory to find out about the ambushes that were being prepared for the Muslims.

The Muslims had no idea about the planned ambush, and they walked right into the trap that was set for them by the enemy. As the Muslims walked through the narrow part of the Hunain valley, enemy fighters showered arrows down upon them from both sides. That the Muslims knew nothing about the surprise ambush before it was too late was one of the main reasons why the enemy maintained the upper hand during the earlier stages of the battle.

2) Mobilizing Enough Troops and Obtaining a Sufficient Quantity of Weapons and Armour

The Prophet ﷺ mobilized an army of twelve-thousand strong; ten-thousand of the soldiers were the very same men who had come out with him from Al-Madeenah for the conquest of Makkah; the other two-thousand were men who had embraced Islam after the conquest of Makkah. Anas ibn Maalik ؓ said, "On the Day of Hunain, the tribes of the Hawaazin and Ghatfaan came with their children (families) and wealth; meanwhile, the Prophet ﷺ had with him ten-thousand men, as well as two thousand men from the *Tulaqaa* (*Tulaqaa* literally means 'the freed ones,' and the term specifically applies to those who were freed and pardoned from the Quraish when Makkah

was conquered).”^[1]

A sufficient number of soldiers were present, but the Prophet ﷺ wanted to ensure that they also had a sufficient quantity of weapons and armour. And so he ﷺ went to his cousin Naufal ibn Al-Haarith ibn ‘Abdul-Muttalib and asked if he could borrow three-thousand spears from him; also, the Prophet ﷺ asked Safwaan ibn Umayyah to lend him weapons and guaranteed both men that he would later return what he borrowed from them. At the time, both Naufal and Safwaan were still polytheists; they were therefore not very enthusiastic about lending their things to the Prophet ﷺ, and they wanted to make sure that everything they lent would be returned to them. Naufal said, “O Messenger of Allah, these are borrowed things that will be returned.” To which the Prophet ﷺ responded, “Yes.”^[2]

According to one particular narration, when the Prophet ﷺ asked to borrow some armour, Safwaan, who was still a polytheist, said, “O Muhammad, are you taking them by force.” The Prophet ﷺ said, “No, it is a guaranteed loan.” Later on, Safwaan ﷺ embraced Islam.^[3]

3) The Prophet ﷺ Remains Steadfast on the Battlefield and Rallies His Troops

The people of the Hawaazin beat the Muslims to the Valley of Hunain; they chose their positions carefully, and they sent out various units to the mountain passes that overlooked the valley and to other places where they could hide, such as behind trees. Their plan was to wait until the Muslims entered the valley and to then surprise them by firing as many arrows down upon them as possible.

^[1] *Saheeh Muslim*, the Book of Zakaat, chapter, “Giving to People in Order to Attract Them (to Islam)”; *Hadeeth* number: 135.

^[2] *Abu Daawood*, the Book of Business Transactions, chapter, “Guaranteeing a Borrowed Thing.” (3/826) (8566). Also, refer to *Musnad Ahmad*, to the *Musnad* of the Ash-Shamiyyoon, to the *Hadeeth* of Ya’la ibn Umayyah.

^[3] *Abu Daawood* (3/823) (8562); also, refer to the *Musnad* of Ahmad, to the *Hadeeth* of Safwaan ibn Umayyah ﷺ.

It was a good plan and it was soundly executed; the Muslims were truly taken by surprise, and they were being fired upon from all directions. Chaos and confusion erupted among the ranks of the Muslim army. Muslim soldiers tried to escape, but because of the crowdedness that resulted from the narrowness of the valley, they ran into one another in a confused attempt to escape.

The Messenger of Allah ﷺ, however, did not run away; nor did a small group of men who remained with him, fighting off the onslaught of the enemy to the best of their ability. Al-'Abbaas ؓ, the Prophet's uncle, later recounted:

"I was with the Messenger of Allah ﷺ on the Day of Hunain; both Sufyaan ibn Al-Haarith and I remained close to the Messenger of Allah ﷺ; we did not leave him (for even a moment). The Messenger of Allah ﷺ was riding on a mule that belonged to him and that was white in colour. When the Muslims and the disbelievers met (on the battlefield), the Muslims turned their backs to run away; meanwhile, the Messenger of Allah ﷺ began to spur his mule onwards in the direction of the disbelievers. I was holding on to reins of the Messenger of Allah's mule, and so I tried to restrain it, hoping that it would not move forward too quickly. The Messenger of Allah ﷺ said, 'O 'Abbaas, call out to the people of As-Samurah (As-Samurah was the name of the tree under which many Muslims made the Pledge of Ar-Ridwaan during the Al-Hudaibiyyah Expedition).' I called out as loudly as I could (and Al-'Abbaas was known to have a powerful voice), 'O people of As-Samurah,' and by Allah, it was as if they returned, upon hearing my voice, as quickly as a cow returns to (respond to the needs of) its children (this expression, which was meant to explain the rapidity with which the Muslim soldiers returned, proves that they had not gone far in the first place). They were calling out in response, 'Here we are, responding to your call! Here we are, responding to your call!' The fighting between them and the disbelievers then began in earnest. The call that was made among the *Ansaar* (during the fighting) was: 'O people of the *Ansaar*! O people of the *Ansaar*!' And then the call was limited to the Banu

Haarith clan from the Khazraj tribe. The Messenger of Allah ﷺ looked on, while he ﷺ was still mounted on his mule; it was as if he ﷺ was extending his neck to have a clearer view of the fighting, and he ﷺ said, 'This is when the fighting becomes intense.'"^[1]

On the Day of Hunain, Allah ﷻ helped His Prophet ﷺ in various ways. For instance, He ﷻ sent down angels from the sky to help the Muslims. Also, He ﷻ blessed the Prophet ﷺ with a miracle that helped bring about an end to the battle. The Prophet ﷺ took two handfuls of pebbles and dirt and threw them in the direction of the polytheists. Pieces of what he ﷺ threw entered into the eyes of every single person from the opposing army. Al-'Abbaas ؓ later recounted, "The Messenger of Allah ﷺ took pebbles, threw them towards the faces of the disbelievers, and then said, 'By the Lord of Muhammad, be defeated.'"^[2] The individual members of the opposing army were greatly affected by the pebbles; at the very least, each one of them felt irritated in his eyes; this divine miracle, therefore, greatly influenced the end result of the battle.

Enemy Fighters Are Pursued All The Way Until Autaaas And At-Taaif

1) Abu Moosa Al-Ash'aree's Narration

When the Muslims achieved victory at Hunain, the Prophet ﷺ sent a part of his army to Autaaas, to pursue fleeing enemy fighters; and he ﷺ appointed Abu 'Aamir ؓ as the leader of the expedition. Abu 'Aamir ؓ ended up facing Duraaid ibn As-Simah and the men who were under his command. Duraaid was then killed, and his men were defeated. Abu Moosa Al-Ash'aree ؓ later gave an account of what happened at Autaaas:

"The Prophet ﷺ sent me with Abu 'Aamir. During the course of

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

^[2] Refer to *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

the fighting, Abu 'Aamir was hit in the knee. A man from the Banu Jushum tribe had fired an arrow at him, an arrow that became firmly implanted in Abu 'Aamir's knee. I went to him and said, 'O my uncle, who fired at you?' Abu 'Aamir ﷺ made a signal for Abu Moosa and (pointing at a man) said, 'He is the one who fired at me.' I went after him until I reached him. Upon seeing me, he turned his back and began to run away. I continued to follow him, and I began to say to him, 'Are you not ashamed? Will you not stand firmly (and fight)?' The man stopped and we exchanged two blows with our swords, but then I gained the upper hand and killed him. I then said to Abu 'Aamir, 'Allah killed your companion (i.e., your killer).' He said, 'Pull out this arrow.' I pulled it out, and water flowed from it. He said, 'O my nephew, convey greetings of peace to the Prophet ﷺ and ask him to invoke Allah to forgive me.' Abu 'Aamir appointed me to lead the people (the contingent over which he was in command), and only a short while went by before he died. I went back and entered upon the Prophet ﷺ in his house.... I told him what happened to us and more particularly what happened to Abu 'Aamir. I also conveyed Abu 'Aamir's request, that the Prophet ﷺ ask forgiveness for him. The Prophet ﷺ asked for water to be brought to him, after which he ﷺ performed ablution. He ﷺ then raised his hands and said, 'O Allah, forgive 'Ubaid Abu 'Aamir.' And meanwhile, I could see the whiteness of his armpits. He ﷺ then said, 'O Allah, on the Day of Resurrection, place him above many people from your created beings.' I said, 'And ask forgiveness for me as well.' He ﷺ then said, 'O Allah, forgive the sin of 'Abdullah ibn Qais (i.e., Abu Moosa ﷺ), and admit him with a noble entry (into Paradise) on the Day of Resurrection.'"

Abu Burdah, Abu Moosa's son and the narrator of the *Hadeeth*, said, "One (i.e., the first supplication) was for Abu 'Aamir, and the other was for Abu Moosa."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4323 and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of Abu Moosa ﷺ and Abu 'Aamir ﷺ, Both of the *Al-Ash'ariyyoon*.

2) Besieging Those Enemy Fighters Who had Fled to At-Taaif

The Messenger of Allah ﷺ went himself with his army to lay siege to At-Taaif, the city in which many enemy fighters had taken refuge. The Prophet ﷺ then took the following important steps to bring about a quick and successful end to the siege:

a) Resorting to New Methods of Warfare

The Prophet ﷺ was an open-minded, and not rigid, military commander; he ﷺ would consult his Companions, and he ﷺ was known to accept suggestions that involved new and innovative ways of fighting the enemy. In this regard, the siege of At-Taaif was no exception; for the Prophet ﷺ used weapons that he had not used in any previous battle.

One such weapon was the catapult, which he ﷺ used to penetrate the Thaqeef fortress in At-Taaif; it was a new weapon to the Muslims, and it required a number of men to operate it. Also, Muslims used for the first time huge wooden shields. When they would try to break down the gate of a fortress, they would stand under the wooden shield, in order to gain protection from arrows that were being fired down upon them by enemy fighters who were positioned on one of the higher levels of the fortress.

Another weapon that the Prophet ﷺ used for the first time was the precursor to the modern landmine. Pieces of wood would be nailed into the shape of a cross and then hammered into the ground; a piece of the wood would then remain protruding above the surface of the ground. Many of these were scattered around the fortress, in order to slow down and make difficult the approach of enemy riders.

b) Choosing the Best Location from which to Fight

The Muslim army made camp in a bad location; they were exposed to enemy fire from archers, and they were too close to the fortress of the enemy. As a result, they didn't have time to even put down their things before the enemy fired a volley of arrows at

them. Many Muslim soldiers were injured; Al-Hubaab ibn Al-Mundhir ؓ went to the Prophet ﷺ and suggested moving to a location wherein they would be at a safe distance from enemy archers. Because of Al-Hubaab's military knowledge and experience as a soldier, the Prophet ﷺ appointed him to go out and search for an ideal location to make camp.

'Amr ibn Umayyah Ad-Damree ؓ said, "When we stopped to make camp, only Allah knows how many arrows were fired down upon us; to us, the arrows looked like a huge company of locusts (in the sky). We used shields to protect ourselves, but still some Muslims were injured. The Messenger of Allah ﷺ summoned for Al-Hubaab and then said to him, 'Look for some high ground that is at a safe distance from the enemy.' Al-Hubaab went out until he reached the place of the *Masjid* of At-Taaif (i.e., the place where the *Masjid* of At-Taaif was to be built; today, that *Masjid* is known as the Ibn 'Abbaas *Masjid*), outside of the city. Al-Hubaab then returned and informed the Prophet ﷺ about the spot (he had found to make camp), and the Prophet ﷺ ordered the troops to move there."^[1]

c) Dampening the Spirits of the Enemy

As matters stood, the enemy could not have hoped to achieve much; they were surrounded by the Muslim army, and most people in the region had embraced Islam. In their fortresses, it was as if they were on islands of disbelief in a sea of Islam. Nonetheless, they remained steadfast and refused to surrender. The Prophet ﷺ wanted to weaken their morale, so as to bring about a quick end to the siege. And so he ﷺ ordered his soldiers to burn down gardens of grapes and date-palm trees in the various districts of At-Taaif. This was meant as a pressure tactic. The Prophet ﷺ ordered a halt to the burning after he saw the effect it was having on the enemy, and after the enemy pleaded with him and asked him by Allah and then by their blood relations to him, to stop burning down their gardens.

^[1] Refer to *Maghaazee Al-Waaqidee* (1/416).

The Prophet ﷺ then made an announcement to the people of At-Taaif, an announcement that was directed particularly to slaves. He ﷺ informed the slaves that whoever among them descended from the fortress and came out to the Muslims would gain his freedom. As a result of the Prophet's announcement, twenty-three slaves came out, and among them was Abu Bakrah Ath-Thaqafee ؓ. They all embraced Islam, and just as he ﷺ had promised them, the Prophet ﷺ freed them from the bonds of slavery, so that even after the people of At-Taaif embraced Islam, they were not returned to their former owners.

d) The Wise Decision to End the Siege

The Prophet ﷺ wisely decided to end the siege of At-Taaif, even though the enemy showed no signs of surrendering. When the besieged fighters of At-Taaif would eventually come out of their own free will, they would find that no one in the region followed them any longer; instead, all neighbouring tribes had become a part of the Muslim nation. The people of At-Taaif therefore had nothing left except for their fortresses. So in effect, they were defeated, which meant that it did not make all that much difference whether the Prophet ﷺ left or stayed.

When the Prophet ﷺ consulted his Companions ؓ about whether they should continue the siege, Naufal ibn Mu'aawiyah Ad-Dailee ؓ said, "It is like a fox in a den. If you stand over it, you will capture it (eventually). And if you leave it alone, it will not harm you."

The Messenger of Allah ﷺ ordered 'Umar ibn Al-Khattaab ؓ to inform the soldiers that they should get ready to depart; many of them complained, saying, "How can we leave when we have not as of yet been granted victory over At-Taaif." The Messenger of Allah ﷺ said, "Go and fight then." They tried to approach the fortress, but some of them became injured, and they realized that penetrating the fortress was a more daunting task than they had initially imagined. The Messenger of Allah ﷺ said, "So we will depart tomorrow, *In Sha Allah* (Allah Willing)." When the Prophet

ﷺ saw that they were only too happy to comply this time around and that they forthwith began to prepare to leave, he ﷺ laughed.^[1] After they departed from At-Taaif, the Prophet ﷺ said to them, "Say: We return, repent, worship, and praise our Lord."^[2] Someone said, "O Messenger of Allah, supplicate against the Thaqeef [tribe (the tribe of At-Taaif)]." Instead of supplicating against them, the Prophet ﷺ supplicated for them, saying, "O Allah, guide Thaqeef, and bring them (to the truth; bring them to us to announce their entry into the fold of Islam)."^[3]

^[1] *Saheeh Bukhaaree*, the Book of Smiling and Laughing; and *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of At-Taaif"; *Hadeeth* number: 1778.

^[2] Refer to *Zaad Al-Ma'aad* (3/497), chapter, "The Traveler's Supplication for His Return Journey"; Bukhaaree and Muslim mentioned this *Hadeeth* in their *Saheeh* compilations.

^[3] Refer to *Zaad Al-Ma'aad* (3/497) and to *Saheeh As-Seerah An-Nabawiiyyah* (pg. 566).

2

Lessons And Morals

1) No Turning Back to Polytheism

Some two-thousand new Muslims accompanied the Messenger of Allah ﷺ to Hunain. That they were new Muslims meant that their knowledge of Islamic beliefs and laws was limited – a weakness that did not prevent them from going out to Hunain but that did require remedying at the appropriate time. And the appropriate time came when some of them were tempted to go back to their pagan ways of the past.

During the pre-Islamic days of ignorance, certain tribes revered a huge green tree that they named Dhaat Anwaat. They would make pilgrimage to Dhaat Anwaat once a year; once beside it, they would hang up their swords and weapons on its branches, and they would sacrifice one or more animals beside it. And they would spend an entire day next to it. As the Muslims were travelling alongside the Messenger of Allah ﷺ during the Hunain expedition, they saw the Dhaat Anwaat tree, and memories of forsaken pagan holidays were rekindled in their minds. They said, “O Messenger of Allah, assign for us ‘Dhaat Anwaat’ just as they (polytheists) have ‘Dhaat Anwaat.’” The Messenger of Allah ﷺ replied, “Allah is the Greatest! By the One Who has the soul of Muhammad in His Hand, you have spoken just as the people of Moosa spoke to Moosa (when they said):

﴿أَجْعَلْ لَّنَا إِلَٰهًا كَمَا لَهُمْ ءِلَٰهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾ (١٣٨)

"O Moosa (Moses)! Make for us an ilahan (a god) as they have aliha (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e., to worship none but Allah Alone, the One and the Only God of all that exists)." (Qur'an 7: 138)

Verily, you will indeed follow the ways of those who came before you.^[1] "

When some new Muslims made the above-mentioned request to the Prophet ﷺ, they showed that, in spite of their entry into the fold of Islam, they did not have a clear and complete understanding of Islamic Monotheism. The Prophet ﷺ had to explain to them that the fulfillment of their request meant an act of polytheism. He neither reproached nor punished them; instead, he ﷺ simply taught them the truth regarding the matter. This was an appropriate approach in dealing with them considering the fact that they had only just recently embraced Islam.^[2]

A striking aspect of this story is that the Messenger of Allah ﷺ gave them permission to take part in *Jihaad*, even though their knowledge was limited. This proves that having completely correct beliefs and being completely free from false beliefs are not prerequisites for performing *Jihaad*. In this regard, *Jihaad* is like any other good deed for which one is rewarded. So, for example, if one becomes a Muslim, he should pray even though he might still have some incorrect beliefs regarding which he needs to be educated. Furthermore, *Jihaad* was a spiritual school for the Prophet's Companions; during military expeditions, they would learn a great deal about Islamic beliefs, laws, and manners. This is because the long periods of travel involved in military expeditions meant that Muslims spent a great deal of

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 349); to *Sunan At-Tirmidhee*, chapter, "Trials" (4/475), *Hadeeth* number: 2180; and to *Musnad Ahmad*, the *Musnad* of the *Ansaar*, the *Hadeeth* of Abu Waaqid Al-Laithee.

^[2] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/497).

time with the Prophet ﷺ, time they were able to use to learn and study under the direct tutelage of the Prophet ﷺ.^[1]

2) The Ill-Effects of Over-confidence and Being Impressed with Numbers

It was being overly impressed with their numbers that prevented the Muslims from succeeding during the early stages of the battle. Allah ﷻ said:

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ۝۲۵﴾

“Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.” (Qur’an 9: 25)

And clarifying that there is neither might nor power except with Allah, the Helper he ﷻ said, “O Allah, it is with Your help that I withdraw and attack, it is with Your help that I conquer, and it is with Your help that I fight.”^[2]

Even though the Muslims were overcome during the early stages of the battle, the Messenger of Allah ﷺ did not later speak harshly or angrily with any of those who had taken to flight. This is because they were all taken by surprise and were attacked at a time and in a way that they were not expecting in the least. It reached the point that some Muslims suggested that those who had recently embraced Islam should be killed for fleeing from battle, but the Prophet ﷺ did not agree to or accept their suggestion.^[3]

[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (8/62).

[2] *Sunan Ad-Daarimee* (5/135); *Al-Musnad* by Imam Ahmad (4/333); and to *Sunan At-Tirmidhee*. Imam At-Tirmidhee said about this *Hadeeth*, “It is a *Ghareeb Hadeeth*,” and Al-Haafiz Ibn Hajar issued a similar ruling; nonetheless it is strengthened by virtue of other narrations that attest to it.

[3] Refer to *Al-Mujtama’ Al-Madane Fee ‘Ahd An-Nubuwwah* by Al-Umaree (pg. 199).

3) Distributing Spoils of War was a Means of Softening the Hearts of People

The Prophet ﷺ deemed it fitting, and perhaps necessary, to give recently converted Muslims the greatest share of the spoils that the Muslims won during the Battle of Hunain. In doing so, the Prophet ﷺ hoped to make them steadfast upon Islam; and so he ﷺ gave the leaders of the Quraish, of Ghatfaan, and of Tameem a huge share of the spoils; each individual among them received one-hundred camels. Among those who received so much are the following: Abu Sufyaan ibn Harb ؓ, Suhail ibn 'Amr ؓ, Hakeem ibn Hizaam ؓ, Safwaan ibn Umayyah ؓ, 'Uyainah ibn Hisn Al-Fizaaree ؓ, Al-Aqra' ibn Haabis ؓ, Mu'aawiyah ibn Abu Sufyaan ؓ, Yazeed ibn Abu Sufyaan ؓ, and Qais ibn 'Adee ؓ. The goal of giving them so much was to kick-start a transformation in their hearts, in the hope that love for the world would be replaced by love for Islam. Anas ibn Maalik ؓ said, "Verily, even if a man decided to embrace Islam solely for the desire of worldly gain, no sooner would he actually embrace Islam than Islam became more beloved to him than the world and all that is on it."^[1]

Not everyone was happy with the distribution of the spoils. As a natural, human reaction to receiving nothing while others received a great deal, the people of the *Ansaar* felt hurt and anxious about the situation, not being able to understand why they were left out. As a result, they said things they did not really mean; and the Prophet ﷺ gave them a beautiful and heartfelt speech, reassuring them about their status, explaining the reasoning behind the distribution of the spoils, and, more so than anything else, informing them about how much he ﷺ loved them.

The situation was brought to the Prophet's attention when Sa'd ibn 'Ubaadah ؓ entered upon the Prophet ﷺ and said, "O

^[1] *Saheeh Muslim*, the Book of Virtues, chapter, "The Prophet ﷺ Never Replied, 'No,' When He ﷺ was Asked for Something"; *Hadeeth* number: 2312.

Messenger of Allah! Verily, the people of the *Ansaar* feel hurt on their insides because of what you did with the spoils you gained. You distributed it among your people, and you gave away large amounts (of the spoils) to various Arab tribes, yet nothing was given to the people of the *Ansaar*."

"And what are your feelings about the matter?" the Prophet ﷺ asked.

"O Messenger of Allah," Sa'd ؓ began, "I am nothing more than one of my people."

"Then gather your people for me in this yard," said the Prophet ﷺ. Some men from the *Muhaajiroon* entered to attend the gathering, and they were allowed to enter; other men from the *Muhaajiroon* tried to do the same but were barred entry. When all of the members of the *Ansaar* were gathered together, Sa'd ؓ went to the Prophet ﷺ and informed him that they had been assembled for him.

The Prophet ﷺ went to them, began his speech by praising and glorifying Allah, and then said, "O people of the *Ansaar*, what is the saying that has been conveyed to me from you, something regarding a sense of anger that you feel inside of yourselves. Before I came to you, were you not misguided, and then Allah guided you through me; and were you not poor, and then Allah made you rich through me; and were you not enemies unto one another, and then Allah united your hearts together?"

They said, "Allah and His Messenger are better, kinder, and more gracious."

"Will you not answer me, O people of the *Ansaar*," said the Prophet ﷺ.

"And what answer should we give you, O Messenger of Allah, when the favour and grace (of what we have been blessed with) belong to Allah and His Messenger."

The Prophet ﷺ said,

"Lo! By Allah, if you wanted, you could have said the following, and you would have spoken the truth, and you would have been

believed: 'You came to us when you were disbelieved (by your people), and we believed you; you were forsaken, and we helped you; you were driven out (from your homeland), and we gave you shelter; you were poor, and we gave you comfort.' O people of the *Ansaar*, you have felt anger inside of yourselves at me for some insignificant worldly things – things that I used to appease people, so that they would enter into the fold of Islam. As for you, I trusted you to your Islam (i.e., to your faith; there was no need to bring you closer to Islam, since your faith was already strong). O people of the *Ansaar*, are you not pleased that the people are going back with sheep and camels, while you are going back to your homes with the Messenger of Allah ﷺ? For by the One Who has the soul of Muhammad in His Hand, what you are going back with is better than what they are going back with. And had it not been for the *Hijrah* (the migration from Makkah to Al-Madeenah), I would have been a person from the *Ansaar*. And were the people to travel through a mountain pass and a valley, while the *Ansaar* were to travel through another mountain pass and valley, I would have traveled through the mountain pass and valley of the *Ansaar*. (For me) the *Ansaar* are the inner garment, and the rest of people are the outer garment (i.e., just as an inner garment is closer to a person's body than an outer garment, the *Ansaar* are closer to me than anyone else). O Allah, have mercy on the *Ansaar*, on the children of the *Ansaar*, and on the children of the children of the *Ansaar*."

Everyone present began to cry until each man's beard became soaked in tears. And they said, "We are pleased, O Messenger of Allah, pleased with the distribution and with our share." The Messenger of Allah ﷺ then left, and the crowd of people in the gathering dispersed.^[1] According to one particular narration, the Prophet ﷺ added in his speech, "Verily, after me (i.e., after my death), you will face selfishness (from the people), so be patient until you meet me at the *Haud* (the Basin of the Prophet ﷺ) to

^[1] Refer to *Zaad Al-Ma'aad* (3/473).

which believers will go to take drink on the Day of Resurrection).”^[1]

It is important to point out that not everyone from the *Ansaar* felt angry for having been given nothing from the spoils; in fact, only the younger ones among them felt angry, a fact that is proven by a *Hadeeth* that is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*. According to that *Hadeeth*, Anas ibn Maalik ؓ said:

“Some people from the *Ansaar* said on the Day of Hunain, ‘Allah has bestowed a large quantity of spoils upon His Messenger ﷺ from the wealth of the Hawaazin (tribe).’ The Messenger of Allah ﷺ began to give certain individuals from the Quraish one-hundred camels. Some of those people from the *Ansaar* said, ‘May Allah forgive the Messenger of Allah! He gives to the Quraish and leaves us out; meanwhile, our swords are still dripping with their blood (an allusion to the past wars that the Muslims fought against the Quraish, the most recent of which was the Conquest of Makkah).’ After the Messenger of Allah ﷺ was informed about what they had said, he ﷺ sent for all of the *Ansaar* and gathered them together in a dome-like structure that was made of leather. After they were gathered together, the Messenger of Allah ﷺ went to them and said, ‘What is the saying that has been conveyed to me from you?’ The scholars (the wise, the elderly, the knowledgeable ones) of the *Ansaar* said, ‘As for the wise ones among us, O Messenger of Allah, they did not say anything. As for some among us who are young, they said, ‘May Allah forgive the Messenger of Allah! He gives to the Quraish and leaves us out; meanwhile, our swords are still dripping with their blood.’ The Messenger of Allah ﷺ said, ‘Verily, I give certain men who only recently were disbelievers in order to appease them (and make them firm upon Islam).’”^[2]

^[1] *Saheeh Muslim*, the Book of *Zakaat*, chapter, “Giving to Some in Order to Attract Them (to Islam), *Hadeeth* number: 1061; and *Saheeh Bukhaaree*, chapter, “The At-Taaif Invasion.”

^[2] *Saheeh Muslim*, the Book of *Zakaat*, chapter, “Giving to Some in Order to Attract them (to Islam), *Hadeeth* number: 1059; and *Saheeh Bukhaaree*, chapter, “The Invasion of At-Taaif.”

Citing this incident as proof, Imam Ibn Al-Qayyim (may Allah have mercy on him) argued that it is the duty of a Muslim leader to try to appease certain of his enemies and to attract them to Islam, in order to ward off their evil and protect Muslims from their acts of aggression. He wrote: "The *Imam* (leader) is a representative of the Muslims, and in that capacity must do what is in their best interests....If appeasing the enemy (or new Muslims by giving them wealth) is necessary to defend Islam and to make Muslims safe from the evil of Islam's enemies...then the Imam may give the enemy (or new Muslims) wealth to achieve those ends; not only is it permissible for him to do so, he must do so under certain circumstances. True, not giving that same wealth to Muslims is harmful to them in one sense, but the expected harm of not appeasing the enemy is greater. And the *Shariah* is based on the rule that the greater of two harms should be averted, even if that means enduring the lesser one. Similarly, the greater of two benefits should be sought out, even if that means losing out on the lesser one..."^[1]

When a leader gives the enemies of Islam wealth, he hopes to appease them and to encourage them to embrace Islam; he hopes that that will lead them to taste the sweetness of faith and to become stronger Muslims. Shaikh Muhammad Al-Ghazaalee (may Allah have mercy on him) explained the concept of appeasing some of Islam's enemies with a palpable example: "In this world there are many people who are (best) steered towards the truth through their stomachs and not through their mind. Livestock are guided along a road with a bundle of clover near their mouths, and they continue to reach for that clover until they safely enter their barn (for the night); similarly, certain kinds of people need various forms of enticement in order to bring them closer to faith."^[2]

In the end, the *Ansaar* saw things in perspective when the Prophet ﷺ depicted the reality of the situation in clear terms: One group of

^[1] Refer to *Zaad Al-Ma'aad* (3/486).

^[2] Refer to *Fiqhus-Seerah* (pg. 427).

people were given glad tidings about their faith, and another about receiving camels; one group of people were going back to their homes with the Messenger of Allah ﷺ, and another was taking back sheep and camels. Thus the *Ansaar* acknowledged their mistake; their tongues expressed contentment and thankfulness, their eyes shed tears for making a mistake that people of their standing should not have made, and their hearts were at rest with the favour and honour that were being bestowed upon them.

4) Being Patient with the Harshness of Bedouins

During the lifetime of the Prophet ﷺ – and things aren't all that different today – kings and rulers of empires would never deign to meet with the common folk, the citizens of the empire. And even if a peasant were chosen for some reason to meet a king, he would first have to rehearse phrases with which he was to glorify and praise the king upon meeting him; even then, there would be some veil between him and the king during their meeting; and unfailingly a number of guards would be present to hurt the peasant if even the slightest of improprieties slipped from his tongue.

Amazingly, none of the above-mentioned formalities took effect when a common person wanted to meet the Prophet ﷺ. No barrier prevented someone from going to the Prophet ﷺ, even though he ﷺ had effectively achieved authority over all of Arabia. If anyone deserved to be prevented from speaking to him, it would have been Bedouins, who were known for their plain and sometimes harsh language. But even they had complete access to meet the Prophet ﷺ.

In general, Bedouins were selfish and wanted mainly to gain wealth; nonetheless, the Prophet ﷺ was patient in dealing with them, for he ﷺ took into consideration their circumstances: They lived harsh lives in the desert and constantly had no one but themselves to look out for their best interests. They had no understanding of what it meant to live in a society that required mutual cooperation from its individual members. In short, their

minds were limited, and the Prophet ﷺ spoke to them accordingly. He ﷺ was merciful to them, always trying to comfort them and take care of their needs.

Whereas the Prophet's Companions ؓ were paragons of good manners, always making sure to speak in lowered voices in the presence of the Prophet ﷺ, Bedouins would raise their voices and speak harshly with the Messenger of Allah ﷺ. That the Messenger of Allah ﷺ was so merciful to them in spite of their shortcomings attests to his wonderful and forbearing nature.

The Bedouin Who Refused to Accept Glad Tidings from the Messenger of Allah ﷺ

At one point during the Hunain expedition, the Prophet ﷺ was at Al-Jai'ranah - which is situated between Makkah and At-Taaif - and both Abu Moosa Al-Ash'aree ؓ and Bilaal ؓ were with him. A Bedouin went to the Prophet ﷺ and said, "Will you not give me what you promised me?" Whether he was referring to a specific or general promise is not mentioned in the narration. After the Muslims won the Battle of Hunain, the Prophet ﷺ went out to At-Taaif with a part of his army; before leaving, though, he instructed some of his Companions ؓ to gather the spoils of war at Al-Jai'raanah, where they would be distributed later on. Bedouins and others who had recently embraced Islam began to lose patience, feeling that it was taking too long for the spoils to be distributed. So when the Prophet ﷺ returned to Al-Jai'raanah to distribute the spoils, and when a Bedouin impatiently went to him and said, "Will you not give me what you promised me," the Prophet ﷺ said, "Rejoice," which can either mean, "Rejoice, for the spoils are about to be distributed," or, "Rejoice, for you will be rewarded for your patience." The Bedouin became angry and said, "You have too frequently said 'rejoice' to me!"

The Prophet ﷺ then went to Abu Moosa ؓ and Bilaal ؓ, looking angry. He ﷺ said, "He (the Bedouin) rejected the glad tidings (I gave to him), so both of you accept them (from me)." They both responded, "We have accepted (the glad tidings you offer to us)."

The Prophet ﷺ asked for a cup of water to be brought to him; he ﷺ then washed his hands and his face, allowing the used water to fall back into the cup; also, he ﷺ rinsed his mouth and discharged the water back into the cup. He ﷺ then said to Abu Moosa ؓ and Bilaal ؓ, "Drink from it and pour it over your faces and your chests. And rejoice." They ؓ took the cup and did as they were instructed; and Umm Salamah ؓ called out to them from behind a curtain, asking them to save some for their mother. She ؓ referred to herself as their mother because she ؓ was the Prophet's wife, which made her a mother to all believers. They acquiesced and saved some of the water for her.^[1]

Another Bedouin Disgruntled About the Distribution of the Spoils

'Abdullah ibn Mas'ood ؓ said, "On the Day of Hunain, the Messenger of Allah ﷺ gave preference to certain people in the distribution of the spoils; so, for example, he ﷺ gave Al-Aqra' ibn Haabis one-hundred camels; and he ﷺ gave 'Uyainah a similar amount. Also, he ﷺ gave (many camels out) to Arab noblemen, giving them preference that day in the distribution. A man then said, 'By Allah, this was not a fair distribution: it was not one through which Allah's Countenance was sought out.' I said, 'By Allah, I will inform the Messenger of Allah ﷺ (about what you said).' I went to the Prophet ﷺ and told him what the man said. The colour of his face changed (completely and became purely red or purple)... He ﷺ then said, 'If Allah and His Messenger are not fair, then who is fair?' He ﷺ then said, 'May Allah have mercy on Moosa, for indeed, he was harmed more than this, yet he remained patient.' And for my part, I said (to myself), 'Truly, I will not convey (someone's false) speech to him ever again.'"^[2]

^[1] *Saheeh Bukhaaree*, the Book of Maghaazee, *Hadeeth* number: 4328; and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of the People of the Tree."

^[2] *Saheeh Bukhaaree*, the Book of Maghaazee, chapter, "The Invasion of At-Taaif"; and *Saheeh Muslim*, the Book of Zakaat, chapter, "Giving to Some People in Order to Attract Them (to Islam), *Hadeeth* number: 1062.

The Prophet's Dealings with the Hawaazin After They Embraced Islam

The Hawaazin tribe was defeated; its wealth was taken as booty and its women were taken as slaves and were distributed along with the booty. When the Prophet ﷺ was at Al-Jai'raanah and Hawaazin's wealth and women were already distributed, a number of delegates from the Hawaazin tribe went to the Prophet ﷺ and announced their entry, and the entry of their fellow tribesmen, into the fold of Islam. It was at once a happy and a sad moment for Hawaazin's tribesmen; they were happy because they finally acknowledged the truth, but they were sad on account of the loss of their wealth, and especially of their families.

The delegates spoke reverentially with the Prophet ﷺ; they praised him and pleaded with him to show mercy on them. But as much as the Prophet ﷺ wanted to help them, it was too late; the spoils had already been distributed and therefore no longer belonged to the Prophet ﷺ. Nonetheless, the Prophet ﷺ would try his utmost to do what he ﷺ could for them.

After hearing their pleas for help, the Prophet ﷺ asked them, "Your women and your children are more beloved to you or your wealth?" They said, "O Messenger of Allah, you are asking us to choose between our respect and honour and between our wealth. Rather, our children and our women are more beloved to us."

The Prophet ﷺ said, "As for what is owned by me and by the children of 'Abdul-Muttalib (in terms of their share of the spoils), it is all yours. When I lead the people in prayer, stand up and say: Verily, we ask the Messenger of Allah ﷺ to intercede on our behalf with the Muslims, and we ask the Muslims to intercede on our behalf with the Messenger of Allah ﷺ regarding our children and wives. When you say that, I will give you (what I have and what the children of 'Abul-Muttalib have), and I will ask others to give you as well."

Later on, when the Messenger of Allah ﷺ led the people in the *Zuhr* prayer, the Hawaazin delegates stood up and said what the

Messenger of Allah ﷺ had ordered them to say. The Prophet ﷺ then said, "Lo! As for what belongs to me and to the children of 'Abdul-Muttalib, it is all yours." Encouraged by the Prophet's generosity, the *Muhaajiroon* said, "And we give what belongs to us to the Messenger of Allah." The *Ansaar*, who always competed with the *Muhaajiroon* to perform better deeds, said, "And we (too) give what belongs to us to the Messenger of Allah ﷺ." The momentum of giving ended temporarily when Al-Aqra' ibn Haabis ؓ said, "As for me and Banu Tameem, then no (we are not giving up our share of the booty)." 'Uyainah ؓ then said, "As for me and banu Fizaarah, the answer is no." And Al-'Abbaas ibn Mirdaas As-Silmee ؓ said, "As for me and the people of Banu Saleem, the answer is also no." The people of Banu Saleem, however, contradicted him immediately by saying, "Rather, what belongs to us, we give to the Messenger of Allah ﷺ." This made 'Abbaas ibn Mirdaas ؓ angry, for he turned to them and asked accusingly, "How can you undermine me like that?"

Thus everyone expressed their position vis-à-vis their decision to give up the human booty they gained from the Hawaazin tribe. The Prophet ﷺ was encouraged by what he heard, but would not be satisfied until he could do everything in his power to unite the men of Hawaazin with their families. And so he ﷺ said, "As for those among you who do not want to give up their right, for every person he gives up he will get six times the amount the very next time we win spoils of war." Everyone then returned the women and children of the Hawaazin tribe to their adult, male relatives.^[1]

According to one particular narration, when some people volunteered to give up their share of the booty and others didn't, the Prophet ﷺ said to the people of the latter group that they would be compensated if they gave up their share of the booty. So many parties were involved that there was some confusion regarding who gave away their spoils, who opted for

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/352, 353).

the compensation offer, and who refused altogether. And so the Prophet ﷺ said, "Verily, we do not know who among you gave permission (to take his share of the spoils) and whom among you didn't give permission. So return (to where you are staying), and then send representatives to us with your decision" The representatives of the various tribes later returned to the Prophet ﷺ and informed him that their people were willing to give up their share of the booty (however, it seems that some did so as a pure act of charity, whereas others did so on the condition of being compensated later on; and Allah knows best).

The Messenger of Allah ﷺ was greatly pleased by the Islam of the Hawaazin tribe; he ﷺ asked the Hawaazin delegates about their leader, Maalik ibn 'Auf An-Nasree, and they told him that he was no longer with them; instead, he was in At-Taaif, still putting up a stand alongside members of the Thaqeef tribe. The Prophet ﷺ then promised them that if Maalik came to him as a Muslim, he would return to Maalik his family and his wealth and would further bestow upon him a gift of one-hundred camels. The Prophet's message was conveyed to Maalik, who then left At-Taaif, went to the Prophet ﷺ, and announced his entry into the fold of Islam. And of course, the Prophet ﷺ fulfilled the promise he had made to the delegates regarding Maalik ؓ; he ﷺ furthermore bestowed another honour upon Maalik ؓ, appointing him as governor of his people and of other neighbouring tribes. Maalik ؓ, who was greatly moved by the Prophet's generosity and kindness, composed beautiful verses of poetry in which he ﷺ showered a great deal of praise upon the Prophet ﷺ.

Even with his enemies, the Prophet ﷺ was fair and just – and often quite generous; imagine, then, how he ﷺ was with his own Companions ؓ. Through acts of unparalleled generosity, the Prophet ﷺ won over the hearts of many of Islam's fiercest enemies. The Prophet ﷺ was then able to use the Hawaazin tribe as the arm and hand with which he ﷺ struck down polytheism and polytheists in the region.

Hawaazin's leader, Maalik ibn 'Auf ؓ, who only recently had been among the besieged in At-Taaif, soon became the besieger as he and his army put a stranglehold on the fortresses of At-Taaif. If not anything else, the people of the Thaqeef were a determined people, but even determined people have their limits. Maalik's army prevented them from doing business and from leaving their fortresses; furthermore, almost everyone in the region had already embraced Islam.

With nothing but time on their hands, the leaders of the Thaqeef contemplated their situation, looking for a way out of the mess they had gotten themselves into; some of them resolved to continue to fight, and others made the wise decision to embrace Islam. One example of the latter group was 'Urwah ibn Mas'ood Ath-Thaqafei ؓ, who showed a great deal of sincerity and eagerness to embrace Islam. He ؓ left At-Taaif and went out in search of the Messenger of Allah ﷺ in order to announce to him his entry into the fold of Islam. The Prophet ﷺ had already distributed the spoils of war and performed 'Umrah, and was well on his way back to Al-Madeenah, though 'Urwah ؓ did finally catch up to him before he ﷺ reached Al-Madeenah. 'Urwah ؓ announced to the Prophet ﷺ that he had become a Muslim, and then he returned to At-Taaif. The people of At-Taaif both loved and revered 'Urwah ؓ. Their opinion of him changed, however, when he invited them to Islam and made the call to prayer from the highest level of his home. So incensed were some of his people by his sudden change that they fired arrows at him; one or more of their arrows hit him, and as a result he ؓ was fatally wounded. Before 'Urwah ؓ died, he requested his people to bury him not in their graveyard but alongside the Muslim martyrs who had died during the siege of At-Taaif.^[1]

The Prophet ﷺ had a wonderful way of dealing with people. In the short period of time that began with his departure from Al-Madeenah for the Conquest of Makkah, he ﷺ achieved a great deal, not just from a military perspective, but also, and more so,

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/192).

from the perspective of propagating the religion of Islam to the rest of mankind. Thousands upon thousands of people embraced Islam; polytheism was wiped out from Arabia and not a trace of it was left behind, for the temples and idols of the region were all destroyed. Having accomplished so much, the Prophet ﷺ was ready to return to Al-Madeenah. But before leaving, he ﷺ appointed 'Attaab ibn Aseed ؓ as governor of Makkah, and Mu'aadh ibn Jabal ؓ as a religious teacher and guide to Makkah's inhabitants; he ﷺ furthermore appointed Maalik ibn 'Auf ؓ as leader of the Hawaazin tribe. The Prophet ﷺ went from Al-Jai'raanah to Makkah in order to perform 'Umrah, and then he ﷺ began his return journey to his city, the City of the Messenger of Allah ﷺ – Al-Madeenah.

Lessons And Morals

The Verses Of The Qur'an That Were Revealed About The Battle Of Hunain

Allah ﷻ said:

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ۝٢٥ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ۝٢٦ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾
 ﴿٢٧﴾

“Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful.” (Qur'an 9: 25-27)

In the first of the two aforementioned Verses, we are given a sequence of pictures that each one of us should attempt to see in his mind's eye: The first is a picture of Muslims being impressed by and overconfident because of their large numbers; the second picture shows us that they failed and that their large numbers availed them not in the least; next, we are taken to a scene of them being enveloped in fear; and finally, the last scene that we are meant to picture is one of Muslims fleeing from the battlefield, while only the Prophet ﷺ and a small group of men remain steadfast. And in proper sequence, we are then informed in the following Verse about Allah's help that came to them:

﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ۝﴾ (٣٦)

"Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (Qur'an 9: 26)

"And punished the disbelievers" in this Verse refers to how some of them were killed, while others among them were taken as prisoners. In the following Verse, Allah ﷻ said:

﴿ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝﴾ (٢٧)

"Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 27)

In this Verse, Allah ﷻ explained that, after the punishment that was inflicted on the polytheists on the Day of Hunain, He ﷻ would "accept the repentance of whom He will" by guiding them to embrace Islam. Allah ﷻ is forgiving and merciful to those who repent and believe, and His Mercy encompasses all things.

To summarize, the Qur'anic description of the Battle of Hunain consists of the following points

- 1) The Muslims became overconfident because of the large number of men that constituted their army. Allah ﷻ said:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ﴾

"When you rejoiced at your great number."

But then immediately Allah ﷻ informed them that the large size of their army was of no use to them:

﴿فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا﴾

'But it availed you naught.'

- 2) Other than the Prophet ﷺ and a small group of Companions ﷺ, Muslim soldiers were defeated and fled from the battlefield:

﴿وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ﴾

"And the earth, vast as it is, was straitened for you, then you turned back in flight."

- 3) Allah ﷻ helped His Messenger ﷺ in the Battle of Hunain and honoured him by sending down Sakeenah upon him ﷺ and his Companions ﷺ:

﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ﴾

"Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers."

- 4) Allah ﷻ further helped the Prophet ﷺ by sending down angels:

﴿وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾

"And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers."

- 5) Allah ﷻ then confirmed that He ﷻ forgives and guides whomsoever He wills, even some of those who in the past showed enmity towards Islam and Muslims:

﴿ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (٢٧)

"Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful."

The Causes Of Defeat And Victory At Hunain

a) The Causes of Defeat

There are a number of reasons why the Muslims were losing during the early stages of the battle. Following are some of the more salient of those reasons:

- 1) A kind of pride took hold of the hearts of some Muslims when they saw the large numbers of men that made up their army, to the degree that one man was quoted as saying, "We will not be defeated today on account of being too few in number."
- 2) The Muslim army was short on equipment, which resulted in some young Muslims going out with a great deal of enthusiasm but no weapons with which to fight.
- 3) The opposing army was huge, to the extent that its soldiers outnumbered the Muslims at least two-to-one.
- 4) Maalik ibn 'Auf was better acquainted with the terrain of the battlefield than the Muslims were; what is more, he arrived there first, which gave him ample time to position his troops and place archers along the sides of the narrow part of the valley. This strategy enabled him and his army to carry out an effective ambush against the Muslims.
- 5) Another benefit of arriving at the battlefield first was having

plenty of time to line up the rows of the army. Maalik took advantage of the situation and lined up his troops in an organized and beautiful manner, placing the cavalry in the early rows, then the infantry, and then the women. And he even lined up the sheep and camels in the rear of the army.

- 6) The Muslim army contained in it certain weak links, men who had just embraced Islam and whose faith was relatively weak; such men panicked and fled from the battlefield when the initial onslaught of the enemy took them by surprise.

b) The Causes of Victory

- 1) The ideal leader that he was, the Messenger of Allah ﷺ set a good example for his troops by remaining steadfast on the battlefield. Not only did he ﷺ not retreat from the battlefield; and not only did he maintain his ground; he ﷺ actually moved forward towards the enemy by spurring his riding animal in their direction; meanwhile, Al-'Abbaas ؓ was holding on to the reins of the Prophet's riding animal, trying to restrain it from moving too fast towards enemy fighters.
- 2) A small group of Muslims ؓ remained steadfast as well and gathered alongside the Messenger of Allah ﷺ. Then, when Al-'Abbaas ؓ made a call for help, even more fighters came to join in the fighting. The momentum of the battle then changed, and the rest of the Muslim army quickly returned to join in on the fighting.
- 3) While it is true that those who fled were quick to take flight from the battlefield, it is equally true that they were quick to return to the battlefield in order to help their fellow Muslim soldiers.
- 4) The opposing army committed a grave mistake when they didn't continue to pursue the Muslim army once its soldiers fled from the battlefield. The respite they gave to the Muslim army allowed Muslim soldiers to come back to their senses, to regroup, and to return to the battlefield under the brave and wise leadership of the Messenger of Allah ﷺ.

- 5) The Prophet ﷺ invoked Allah ﷻ for help. And then that help came mainly in the form of two blessings: First, Allah ﷻ blessed the Prophet ﷺ with a miracle, which occurred when the Prophet ﷺ threw two handfuls of pebbles and dirt in the direction of the enemy, all the while saying, "By the Lord of Muhammad, be defeated!"^[1] As a result, pieces of the pebbles and dirt entered into the eyes of every single enemy soldier. And second, Allah ﷻ sent down angels to take part in the battle, and their participation in the battle is referred to in Chapter *At-Taubah*:

﴿وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾

"And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers."

Islamic Rulings And Laws That Were Legislated During The Course Of The Battles Of Hunain And At-Taaif

1) The Revelation of the Verse:

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَنُكُمْ﴾

"Also (forbidden are) women already married, except those (captives and slaves) whom your right hand possess."

This Verse, which was revealed on the Day of Autaas, explains the ruling of female prisoners who are married. Basically, when a woman is separated from her husband, either through divorce or his death, she must wait a certain period of time before she remarries; the same does not, however, apply to a disbelieving woman who is taken as a prisoner during war. Her waiting period ends after she delivers her baby if she is pregnant, or, if she is not pregnant, after she becomes purified from her first period of menstruation. When either of those two things happens, it is

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

permissible for the man who was allotted her during the distribution of spoils to have sex with her.

2) The Prohibition of Mixing Between Hermaphrodites and Women

For the purposes of our discussion of this topic, we first need to make a clear distinction between hermaphrodites and transsexuals. Transsexual men are men in their physical make-up but have a strong and persistent desire to be women; they therefore imitate women in their dress, appearance, and bearing. Such people are cursed, for the Prophet ﷺ cursed men who imitate women, and women who imitate men.

Then there are certain kinds of hermaphrodites who are created by Allah ﷻ in a certain way but who do not affect the characteristics of women. Such hermaphrodites are not cursed and were initially allowed to enter upon women and to mix among them, but they were prohibited from doing so during the days of the Hunain expedition. The prohibition stemmed from the fact that the Prophet ﷺ wanted to preserve the moral fabric of society. Hermaphrodites were trusted by women and would, with that freedom, see certain parts of their bodies exposed; the Prophet ﷺ feared that some of them would speak too freely in the presence of men about the description of certain women. Zainab bint Abu Salamah ؓ related that her mother, Umm Salamah ؓ, said, "The Prophet ﷺ entered upon me, while a hermaphrodite was with me. I heard the hermaphrodite say to 'Abdullah ibn Umayyah, 'O 'Abdullah, suppose that Allah grants you victory at At-Taaif tomorrow, you should betake yourself to the daughter of Ghailaan, for indeed, the ripples of her stomach come out four steps and retract eight steps.'"

This was a vulgar description that the Prophet ﷺ heard, and so he ﷺ said to the women who were present: "Let not these (hermaphrodites) enter upon you."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "Removing Those Who Imitate from People's Houses"; *Hadeeth* number: 4324.

3) The Prohibition of Killing Women, Children, Old Men, and Wageworkers Who do not Participate in the Fighting Against Muslims

Ibn Katheer mentioned the following account in *Al-Bidaayah Wan-Nihaayah*: On the Day of Hunain, the Messenger of Allah ﷺ passed by a woman who was killed by Khaalid ibn Al-Waleed ؓ, and people began to gather around her dead body. The Messenger of Allah ﷺ said, "Verily, she was not taking part in the fighting (against us)," after which he ﷺ said to someone, "Catch up to Khaalid and say to him: Verily, do not kill a child or a wageworker."^[1] According to one narration, the Prophet ﷺ said to the messenger he was sending to Khaalid ؓ: "Say to him: 'Verily, the Messenger of Allah ﷺ forbids you from killing a newborn, a woman, or a wageworker.'^[2] The author of *Al-'Aun Al-Ma'bood* said, "Perhaps the sign by which one can recognize a wageworker (i.e., the way a Muslim knows that he is a wageworker who lives among the enemies of Islam simply to earn his living, and not to fight alongside them) is that he is not carrying any weapons."

4) The Legislation of Inaugurating One's 'Umrah from Al-Jai'raanah

The Prophet ﷺ entered into the state of *Ihraam* (the inviolable state of being a pilgrim) at Al-Jai'raanah. He ﷺ then went on to perform 'Umrah and to then return to Al-Madeenah Al-Munawwarah. Consequently, it is *Sunnah* for anyone who enters Makkah to perform 'Umrah from At-Taaif or nearby places, to enter into the state of *Ihraam* at Al-Jai'raanah. Many people who have no knowledge distort this *Sunnah*; what they do is leave Makkah, go to Al-Jai'raanah, begin their pilgrimage from

^[1] Refer to *Abu Daawood*, the Book of *Jihaad*, chapter, "In Regard to Killing Women"; *Sunan Ibn Maajah*, chapter, "Invasions and (the Ruling Regarding) Killing Women and Children"; to the *Musnad* of Imam Ahmad, the *Musnad* of Jaabir ibn 'Abdullah ؓ; and to *Al-Bidaayah Wan-Nihaayah* (4/336).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/336).

there, and then return to Makkah. This is not something the Messenger of Allah ﷺ ever did, nor is it a practice that is recommended by any scholar. Rather, it is the common masses of Muslims who try to validate it, mistakenly claiming that they are following the *Sunnah* of the Prophet ﷺ. The Prophet ﷺ began his 'Umrah from Al-Jai'raanah because he was away at At-Taaif and was on his way to Makkah; he ﷺ did not leave Makkah in order to go to Al-Jai'raanah and begin his 'Umrah from there.^[1]

5) The Prophet ﷺ Advises a Bedouin to do in 'Umrah what He does During Hajj

Ya'la ibn Munabbah ؓ said, "A man, wearing a robe that had perfume on it or he said, 'traces of yellow (which indicated perfume)' went to the Prophet ﷺ, who was at Al-Jai'raanah at the time. The man said, 'What do you command me to do during my 'Umrah?' Revelation then came down to the Prophet ﷺ, and someone covered him in a garment.' I wished to see the Prophet ﷺ while revelation was descending upon him. 'Umar ؓ raised a side of the garment, and I looked at him. He was making a snoring-like noise. When he was relieved of that state (i.e., when the session of revelation ended), he ﷺ said, 'Where is the one who asked about 'Umrah? Wash away the yellowness (i.e., the traces of perfume) from yourself...and remove your robe. And do during your 'Umrah what you do during your Hajj.'"^[2]

From the context of this *Hadeeth*, it is clear that the questioner already knew how to perform Hajj. And as for the way in which the Prophet ﷺ likened 'Umrah to Hajj, it was a general likening, which meant: That which is prohibited during Hajj such as perfume is also prohibited during 'Umrah. It perhaps also meant: Just as you perform *Tawaaf* around the Ka'bah, walk circuits

^[1] Refer to *Zaad Al-Ma'aad* (3/504).

^[2] *Saheeh Bukhaaree*, chapter, "Doing in 'Umrah what is Done During Hajj"; and *Saheeh Muslim*, chapter, "What is Permissible for a Pilgrim Who is Performing Hajj or 'Umrah and what is not Permissible; and the Prohibition of Wearing Perfume for a Pilgrim." Also, refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 578).

between As-Safaa and Marwah, and shave your head during *Hajj*, you must do the same during *'Umrah*. The meaning of this *Hadeeth* is therefore general, and no way means that both *Hajj* and *'Umrah* are exactly alike, for there are things one does during *Hajj* such as throwing stones, standing at *'Arafah*, and staying at Al-Mina and Al-Muzdalifah that one does not do during *'Umrah*.

6) A Dead Enemy's Things Belong to the Muslim Who Killed Him

On the Day of Hunain, Abu Qataadah ؓ saw a Muslim engaged in man-to-man combat with an enemy soldier; meanwhile, he ؓ also saw another polytheist sneaking behind the same Muslim in order to kill him. Reacting as quickly as possible, Abu Qataadah ؓ went after the second man the one who was sneaking behind the Muslim soldier. The man saw Abu Qataadah ؓ coming and raised his sword to strike him. Abu Qataadah ؓ was too fast, however, and delivered a blow first, one that completely severed the hand of the enemy fighter. The man then drew nearer to Abu Qataadah ؓ and got him into a bear hug; he was squeezing so hard that Abu Qataadah ؓ began to fear that it was the end for him. But just before the man managed to squeeze the very life out of Abu Qataadah, he knelt to the ground, having become very weak because of the effort he was exerting and because of the wound that Abu Qataadah ؓ had inflicted on him. Not wanting to lose the opportunity that was just afforded to him, Abu Qataadah ؓ pushed the man away and killed him.

Later on, the Messenger of Allah ﷺ said to the people, "Whoever proves that he killed someone becomes owner of his things (i.e., the things that are with the dead enemy soldier when he dies)." In the hope of finding someone who would bear witness to the aforementioned incident, Abu Qataadah ؓ stood up; no one, however, testified on his behalf. He ؓ sat down, and then deciding not to give up so easily, he ؓ told his story to the Prophet ﷺ. A man from the Quraish who was present and who

paid close attention to Abu Qataadah's detailed account said, "The weapons of the dead person he mentioned are with me," but he then asked to be allowed to keep them. Abu Bakr ؓ said, "Never! Let him not give it to a weak person from the Quraish while he leaves a lion from the lions of Allah (i.e., Abu Qataadah ؓ) who fought for Allah and His Messenger ﷺ." The Messenger of Allah ﷺ stood up and gave the weapons to Abu Qataadah ؓ, who used them to buy a garden. He ؓ later said, "It was the first wealth I acquired (while fighting) for the cause of Islam."^[1]

This story highlights the superior qualities of two Companions ؓ: First, of Abu Qataadah Al-Ansaaree ؓ who risked his life to save a fellow Muslim who was about to be attacked from behind; and second, of Abu Bakr ؓ, who was so fair and just that he ؓ argued on behalf of a man from the *Ansaar* against a man from his own tribe, the Quraish; this is because he ؓ was primarily concerned not with tribal loyalty, but with upholding truth and justice.^[2]

7) The Prohibition of Taking (or Stealing) from the War Booty Before Its Distribution

After Hunain, when an abundance of war booty was won by the Muslims, the Prophet ﷺ feared that some Muslims might be tempted to take something for themselves, and not realize in the process the grave sin of doing so. And so the Prophet ﷺ took a single hair from the hump of a camel that was a part of the booty, placed the piece of hair between his fingers, and said, "O people, as for that which Allah bestowed upon you as war booty, not even this (paltry) amount is made lawful for me. All that is made lawful for me is one-fifth, and even that is returned to (certain groups among) you. So give up any thread or needle (and by extension, anything more valuable than that), and beware of Al-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4322; and *Saheeh Muslim*, chapter, "The Right (During War) of the Killer to Take what is Found with the Person He Killed."

^[2] Refer to *At-Taarkeeh Al-Islaamee* by Al-Humaidee (8/26).

Ghulool (wrongfully taking from the war booty before its distribution), for indeed *Al-Ghulool* is disgrace, fire, and shame for those who perpetrate it, both in this world and in the Hereafter.”^[1]

When the people heard this stern warning, they became extremely frightened. A man from the *Ansaar* came forward with a ball of yarn and said, “O Messenger of Allah ﷺ, I took this hair (yarn) so that I could use it to sew the saddle of a camel that belonged to me and that died.” The Messenger of Allah ﷺ said, “As for my right over it and what belongs to the children of ‘Abdul-Muttalib (i.e., as for our share of it from the spoils), then it is yours.” The *Ansaaree* man said, “If it is such a grave matter (i.e., since it is such a serious crime to take from the spoils even something so small), then I have no need of it.” He ﷺ then threw it away from his hands.^[2]

‘Aqeel ibn Abee Taalib ﷺ found himself to be in a similar situation. For on the Day of Hunain, he ﷺ entered upon his wife, Faatimah bint Shaibah ﷺ, with his sword smeared in blood. He ﷺ said to her, “Take this needle and use it to sew your garments.” He ﷺ gave it to her, but shortly afterwards heard a caller calling out, “Whoever has taken something (from the spoils), then let him return it, even (something as small as) a thread and a needle. ‘Aqeel ﷺ returned home, took the needle from his wife, and threw it into a pile of the war booty.”^[3]

The Prophet ﷺ made it clear that, no matter how small or insignificant something seemed, one was not allowed to pilfer it from the war booty. An emphasis was placed on things of low value because small crimes lead to bigger crimes. This was, more than anything else, a lesson through which the Prophet ﷺ hoped

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, “Distributing the Spoils.”

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, “Distributing the Spoils.”

^[3] Refer to *Muhammad Rasoolullah* by Muhammad As-Saadiq ‘Urjoon (4/387, 388).

to uproot the shameful characteristics of greediness and deception from society.

8) Fulfilling an Oath One Made Prior to Embracing Islam

'Abullah ibn 'Umar ؓ said, "As we were returning from Hunain, 'Umar ؓ asked the Prophet ﷺ about a vow he had made during the pre-Islamic times of ignorance to perform 'Itikaaf (to stay in the Masjid for a period of time and to dedicate that time to the worship of Allah ﷻ). The Prophet ﷺ then commanded him to fulfill his vow."^[1]

The Stories Of Some Companions ﷺ

1) Anas ibn Abee Mirthad Al-Ghanawee ؓ

One night before the Battle of Hunain began in earnest, the Messenger of Allah ﷺ asked his Companions ؓ, "Who will guard us this night?" Anas ibn Abee Mirthad ؓ said, "I will, O Messenger of Allah ﷺ." The Prophet ﷺ said, "So mount (your riding animal)." First, Anas ibn Abee Mirthad ؓ went to get his horse, and then he returned to the Messenger of Allah ﷺ, who said to him, "Head in the direction of this mountain pass, and continue travelling until you reach its highest point (and stand guard there); that way, we will not be attacked by surprise from the direction you will be guarding."

In the morning, the Messenger of Allah ﷺ went out to his place of prayer. He ﷺ performed two units of prayer and then said to his Companions ؓ, "Have you sensed (i.e., have you seen, heard, or perceived in any way) your rider (the wording 'your rider' was meant as a bestowal of praise upon Anas ibn Mirthad ؓ)?" They said, "We have not sensed him (i.e., his arrival or presence among us; rather, he is probably still away at his post guarding the mountain pass)."

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4320; and *Saheeh Muslim*, chapter, "The Vow of a Disbeliever, and What a Disbeliever Should Do About That Vow When He Embraces Islam."

The prayer then commenced, and while praying, the Prophet ﷺ turned to look in the direction of the mountain pass. When the prayer was completed, he ﷺ said, "Rejoice, for indeed, your rider has come." He ﷺ began to look through the trees in the mountain pass, and from that direction Anas ؓ was returning. Drawing nearer and then finally stopping directly in front of the Prophet ﷺ, Anas ؓ said, "Verily, I went out until I reached the highest part of the mountain pass, which is where you ordered me to go. In the morning, I overlooked both mountain passes; I looked and didn't see anyone."

"Did you descend (from your riding animal) during the night?" the Prophet ﷺ asked.

"No," Anas ؓ said, "Except to pray or to relieve myself."

"You have done something that has made Allah's reward compulsory upon you," said the Prophet ﷺ. "Because you have completed this deed (the deed of having gone out, carried out the Prophet's instructions, and guarded the Muslims from a surprise attack), it will not harm you if you do not do any more (voluntary good) deeds (ever again)."^[1]

In this story, the Prophet ﷺ established the importance of the individual. Through his actions, the Prophet ﷺ made it clear that an individual member of an army is not just a serial number or someone who is to be used for a purpose and then discarded. The Prophet ﷺ cared so much about Anas's welfare that he ﷺ turned his head during prayer, something he ﷺ would not do except under extraordinary circumstances. Then he ﷺ said, "Rejoice, for indeed, your rider is coming." "Your rider" was a term that was used to inform people about important matters. That the individual is naturally endowed with dignity was confirmed by the way the Prophet ﷺ treated all of his Companions ؓ; and the

^[1] *Sunan Abu Daawood*, the Book of *Jihaad* (2501). Imam Abu Daawood said about this *Hadeeth*, "Its Chain is Authentic and Fulfill the Condition of *As-Saheeh* (*Saheeh Bukhaaree* or *Saheeh Muslim*); *Saheeh As-Seerah An-Nabawiyah*, pg. 550; *Al-Isaabah* by Ibn Hajar; *Mo'jam* by *At-Tabaraanee*; *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; and *As-Seerah An-Nabawiyah* by Ibn Hishaam.

same dignity is also affirmed in this Verse of the Noble Qur'an:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (٧٠)

"And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayibaat (lawful good things), and have preferred them above many of those whom We have created with a marked preference."
(Qur'an 17: 70)

As for the Prophet's saying, "You have done something that has made Allah's reward compulsory upon you; because you have completed this deed (the deed of having gone out, carried out the Prophet's instructions, and guarded the Muslims from a surprise attack), it will not harm you if you do not do any more (voluntary good) deeds (ever again)," it refers to voluntary deeds that atone for sins and that raise a person in ranking with his Lord. Therefore, the intended meaning is that Anas ؓ did a deed that was so good and important that it was enough to atone for any bad deeds that he might have went on to perpetrate in the future; furthermore, it was enough to raise him to higher rankings in Paradise. The aforementioned saying of the Prophet ﷺ does not mean, however, that his deed was so good that he didn't have to perform obligatory acts of worship any longer; to the contrary, like any other Muslim, he still had to perform obligatory deeds.^[1]

2) The Bravery of Umm Saleem ؓ on the Day of Hunain

Anas ؓ reported: "Umm Saleem took a dagger on the Day of Hunain and kept it with her. Abu Talhah ؓ saw her and said to the Prophet ﷺ, "O Messenger of Allah, here is Umm Saleem ؓ, and she has a dagger with her." The Messenger of Allah ﷺ then asked her, "For what purpose do you have this dagger?" She ؓ said, "I took it so that, if one of the polytheists drew near to me, I could cut open his stomach." The Messenger of Allah ﷺ laughed,

^[1] Refer to At-Taareekh Al-Islaamee (8/14).

and she ؓ said, "Other than us (those that didn't flee), kill the rest of the *Tulaqaa* (those that were pardoned on the Day of the Makkah Conquest), for they ran away from you (and left you practically all alone)." The Messenger of Allah ؐ said, "O Umm Saleem, verily, Allah has spared (them) and has bestowed kindness (and mercy upon them)."^[1]

3) Ash-Shaimaa bint Al-Haarith ؓ, the Prophet's Sister Through Breastfeeding

One of the prisoners captured by the Muslims was Ash-Shaimaa bint Al-Haarith, daughter of Haleemah As-Sa'diyyah, the woman who nursed the Prophet ؐ during a part of his childhood years. Because Haleemah breastfed the Prophet ؐ, he ؐ became brother to Ash-Shaimaa through breastfeeding.

The Muslims forced Ash-Shaimaa to the marketplace, not knowing who she was, but she quickly made her identity known to them, saying, "You do know, by Allah, that I am indeed the sister of your companion (of the Prophet ؐ) through breastfeeding?" Although they didn't believe her, they had to make sure, and so they took her to the Messenger of Allah ؐ.

The Prophet ؐ and Ash-Shaimaa were playmates when they were young children; it is not surprising, therefore, that the Prophet ؐ, not having seen her ever since, did not recognize her. She said, "O Messenger of Allah, I am indeed your sister through breastfeeding." The Prophet ؐ asked for a sign through which she could prove her claim. She said, "You once bit me on my back while I was carrying you on my hips." Recalling the incident, the Prophet ؐ knew that she was truthful. He placed his robe on the ground and invited her to sit on it. He ؐ then gave her a choice: Either she ؓ could stay with the Prophet ؐ, where she would be loved and honoured; or, if she wanted, the Prophet ؐ would provide her with supplies and she could return to her people. She ؓ chose for the latter option, and she

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, *Hadeeth* number: 1809; and *Saheeh As-Seerah An-Nabawiyah* (563).

also announced her entry into the fold of Islam. The Messenger of Allah ﷺ gave her three slaves, one servant-girl, and a number of camels and sheep.^[1]

The Poet Ka'ab Ibn Zuhair ؓ Embraces Islam

Ka'ab was a famous poet who, in the past, had insulted the Prophet ﷺ in some of his poems. When the Prophet ﷺ and the Muslims conquered Makkah, the earth, vast though it is, became a very narrow place for him. He was overcome by grief, and he knew not where to go. His brother, Bujair ؓ, pleaded with him to go to the Messenger of Allah ﷺ as a repentant and as a Muslim, and warned him that, if he refused, a harsh punishment awaited him in the Hereafter. Ka'ab then composed a poem in which he praised the Messenger of Allah ﷺ a poem that soon became famous. By the time this happened, the Messenger of Allah ﷺ had already returned to Al-Madeenah.

Then one particular morning, when the Prophet ﷺ was out performing the Morning prayer, Ka'ab ؓ arrived in Al-Madeenah, went to the Prophet ﷺ, and sat down in front of him. Ka'ab ؓ then placed his hand on the hand of the Prophet ﷺ. The Prophet ﷺ, however, did not recognize him. Ka'ab ؓ said, "Verily, Ka'ab ibn Zuhair has come, asking that you guarantee his safety. He has come as a repentant and as a Muslim. Will you then accept that from him?" A man from the *Ansaar* ؓ leaped towards Ka'ab ؓ and said, "O Messenger of Allah, allow me to take care of the enemy of Allah; allow me to strike his neck." The Messenger of Allah ﷺ told the *Ansaaree* man ؓ to leave Ka'ab ؓ alone, since he had repented and embraced Islam.

With the Islam of Ka'ab ibn Zuhair ؓ, it is safe to say that all poets who had opposed the Prophet ﷺ in the past changed sides and were now members of the Muslim nation. For other famous poets—such as Diraar ibn Al-Khattaab ؓ, 'Abdullah ibn Az-Zab'aree ؓ, Abu Sufyaan ibn Al-Haarith ؓ, Al-Haarith ibn Hishaam ؓ, and

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee, pg. 358.

Al-'Abbaas ibn Mirdaa ﷺ also became Muslims and began to use their talents to serve Islam. Their entry into the fold of Islam was yet another of the many benefits of the Conquest of Makkah.^[1]

Some Of The Results And Consequences Of The Battles Of Hunain And At-Taaif

- 1) The Muslims achieved complete victory over the Hawaazin and Thaqeef tribes.
- 2) The Battles of Hunain and At-Taaif were the last battles that the Prophet ﷺ fought in against Arab polytheists.
- 3) The people of Makkah and the *Ansaar* profited from the conquest. As for the former, they were given a high percentage of the spoils. And as for the latter, they got much, much more: a confirmation of their faith as per the testimony of the Prophet ﷺ; a supplication by the Prophet ﷺ for them, their children, and their children's children; and the honour of taking the Messenger of Allah ﷺ back with them to Al-Madeenah.
- 4) The strength of the Muslim army increased greatly when the people of Hawaazin embraced Islam. They, in addition to the people of Makkah, helped to completely wipe out polytheism and all of its traces from the region.
- 5) The Muslim country expanded once again, for the regions inhabited by the Hawaazin were added to its realm, while Al-Madeenah remained its capital.
- 6) Complete control over the region enabled the Prophet ﷺ to concentrate on other matters: on welcoming delegates of tribes who wanted to embrace Islam; on sending out units to destroy any idols that had not already been destroyed; and to organize the collection and distribution of *Zakaat* (obligatory charity) and *Jizyah* (head tax), a monumental task considering the large number of tribes that were now under the rule of Islam.

^[1] Refer to *Ma'een As-Seerah* (pgs. 431, 432, 433).

The Most Important Events That Took lace Between Hunain And Tabook

Organizing The Collection And Distribution Of *Zakaat* (Obligatory Charity) And *Jizyah* (Head Tax Imposed On Non-Muslims living Under The Rule Of Muslims)

After the Messenger of Allah ﷺ returned to Al-Madeenah, which was around the end of Dhil-Qai'dah, he ﷺ began to organize and train the men whose job it was to go out and collect *Zakaat* and *Jizyah* from other tribes. Then in the beginning of *Muharram*, of the year 9 H, the Messenger of Allah ﷺ sent out his collectors to various cities and tribes. He ﷺ sent Buraidah ibn Al-Husaib ؓ to the Aslam and Ghafaar tribes; 'Abbaad ibn Bish Al-Ashhalee ؓ to the Sulaim and Muzainah tribes; Raafai' ibn Makeeth ؓ to the Juhainah tribe; 'Amr ibn Al-'Aas ؓ to the Fizaarah tribe; Ad-Dahhaak ibn Sha'baan Al-Kilaabee ؓ to the Banu Kilaab tribe; Bisr ibn Sufyaan Al-Ka'bee ؓ to the Banu Ka'ab tribe; Ibn Al-Lutaibah Al-Azdee ؓ to the Banu Dhibyaan tribe; a man ؓ from the children of Sa'd ibn Hudhaim to the Banu Hudhaim tribe^[1]; Al-Muhaajir ibn Abee Umayyah ؓ to San'aa; Ziyaad ibn Labeed ؓ to Hadramoot; Az-Zabarqaan ibn Badr ؓ and Qais ibn 'Aasim

^[1] Refer to *Nadratin-Na'eem* (1/384).

✽ to the Banu Sa'd tribe^[1] ; Al-'Alaa ibn Al-Hadramee ✽ to Bahrain; and 'Alee ibn Abee Taalib ✽ to Najraan.

These collectors were not free to act as they wanted; their work involved money, and so they were watched over with close scrutiny, and tough rules were imposed on them. For one thing, they were forbidden from accepting any form of gift whatsoever from the people to whom they were sent; they had to make do with the pay they were given by the Muslim government. When one collector returned and said to the Muslims, "This is for you, and this was given to me as a gift," the Messenger of Allah ﷺ stood up on the pulpit, praised and glorified Allah ﷻ, and delivered the following sermon: "What is the matter with a worker I had sent out who said, 'This is for you, and this was given to me as a gift? Should he not have remained seated in the house of his father or the house of his mother, and then waited to see whether or not he would be given a gift! By the One Who has the soul of Muhammad in His Hand, none of you will (wrongfully) take anything from it (from *Zakaat* money that is collected) except that he will come on the Day of Resurrection, carrying it on his neck. If it is a camel, it will make a *Rughaa* sound; if it is a camel, it will make a *Khuwaar* sound; and if it is a sheep, it will make a *Tai'ar* sound (*Rughaa*, *Khuwar*, and *Tai'ar* are, respectively, the sounds that are made by camels, cows, and sheep)." The Prophet ﷺ then raised his hands until the whiteness of his armpits could be seen, and he ﷺ repeated twice, "O Allah, have I conveyed?"^[2] It is related that the Prophet ﷺ would also say, "As for any worker that I appointed and for whom I allotted a specific amount of sustenance (i.e., a specific amount of pay), whatever he takes beyond that sustenance is *Ghulool*."^[3] *Ghulool*

^[1] Refer to *Nadratun-Na'eem* (1/384).

^[2] *Saheeh Muslim*, the Book of Leadership, chapter, "It Being Prohibited for Government Workers to Accept Gifts"; *Hadeeth* number:1832.

^[3] Refer to *At-Taraateeb Al-Idaariyyah* by Al-Kattaanee (1/265). And *Saheeh Muslim* related the same *Hadeeth*, but with a different wording, in the Book of Leadership, chapter, "It Being Prohibited for Government Workers to Accept Gifts." And *Abu Daawood* related it in the Book of the *Kharraaj* Tax, Spoils of

is literally the wealth a person steals before the spoils of war are distributed, and as we have hitherto seen, to perpetrate the crime of *Ghulool* is a grave sin; in this *Hadeeth*, the Prophet ﷺ equated a similar crime, the stealing of *Zakaat* funds by a collector, to the crime of *Ghulool*.

The Most Important Military Units That Were Sent Out During This Period

1) The Unit of At-Tufail ibn 'Amr ؓ

While still at Hunain, and before proceeding onwards to At-Taaif to besiege its inhabitants, the Prophet ﷺ sent At-Tufail ibn 'Amr ؓ to Dhal-Kaflain, an idol that belonged to 'Amr ibn Humamah Ad-Dausee. At-Tufail ؓ and the men of his unit were instructed to destroy the idol and to then return as quickly as possible to provide reinforcements for the Muslim army at At-Taaif.

At-Tufail ibn 'Amr ؓ successfully completed his mission: he first broke and then burned the idol Dhal-Kaflain. He then returned with four-hundred of his people, bringing along with him a catapult and other useful weapons. And they reached At-Taaif to help the Muslim army four days after the Messenger of Allah ﷺ had initially arrived there.^[1]

2) The Unit of 'Abdullah ibn Hudhaafah As-Sahmee ؓ (It has been said that it was actually called, "The Unit of the *Ansaar*")

'Alee ibn Abee Taalib ؓ reported that the Prophet ﷺ sent out a unit and appointed a man from the *Ansaar* to lead it. He ؓ ordered them to obey him, and for some reason that is not mentioned in the narration, he became angry at them and said,

War, and Leadership, chapter, "Providing Provision (i.e., Pay) to Government Workers."

^[1] Refer to *Nadratin-Na'eem* (1/385).

"Did not the Prophet ﷺ order you to obey me?" They ﷺ said, "Yes." He ﷺ said, "Then gather some firewood for me." Once they gathered firewood for him, he ﷺ said, "Light a fire," and again they obeyed him. He ﷺ then said, "Enter it." They almost resolved to enter it, but then they stopped one another, saying, "We fled to the Prophet ﷺ in order to save ourselves from the Fire (of Hell, so why should we now cast ourselves into a fire?)." They continued in this manner, until the fire subsided by itself, by which time their leader's anger subsided as well. When news of this incident reached the Prophet ﷺ, he ﷺ said, "Had they entered it, they would not have come out of it until the Day of Resurrection. Obedience is in *Al-Ma'roof* only (*Al-Ma'roof* being all things that are considered good in Islamic law, and the act of suicide is of the opposite category it is evil, which is why the Prophet ﷺ said that, had they entered the fire, they would have been punished)." [1]

3) The Unit of 'Alee ibn Abee Taalib ﷺ

In Rabee'ul Aakhir, a unit headed by 'Alee ibn Abee Taalib ﷺ made its way to Al-Fuls, one of the idols of the Taiy' tribe. 'Alee's unit consisted of one-hundred and fifty men from the *Ansaar*, who were riding upon one-hundred camels and fifty horses. And 'Alee ﷺ had with him a black flag and a white banner.

They raided the district of the Haatim family Haatim was the famous Arab man who was known for his generosity at the time of dawn. Alee' ﷺ and his men accomplished their main goal of destroying Al-Fuls, but they also benefited otherwise as well, gaining a great deal in terms of spoils of war many female captives, camels, and sheep. [2] Among the female prisoners was the sister of 'Adee ibn Haatim; as for 'Adee, he managed to escape

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Unit of 'Abdullah ibn Hudhaafah As-Sahmee," *Hadeeth* number: 4340; and *Saheeh Muslim*, the Book of Leadership, chapter, "It Being Obligatory to Obey Rulers, Except When Command to the Disobedience of Allah, in Which Case It is Prohibited to Obey Them."

[2] Refer to *Taareekh Al-Islaam* by Adh-Dhahabee and to *Al-Maghaazee* (pg. 624).

from the attack and took flight towards Ash-Sham (Syria and surrounding regions).

4) The Unit of Jareer ibn ‘Abdullah Al-Bajalee

One day, the Messenger of Allah ﷺ said to Jareer ibn ‘Abdullah, “Will you not spare me (the evil of) Dhil-Khalasah?” Jareer said, “Yes indeed,” after which he assembled a unit that consisted of one-hundred and fifty riders from the people of Ahmas a people who were known to be skilled riders. Jareer, on the other hand, was not a good rider and was not able to remain firmly seated on a saddle; frequently, he would fall off. Because of his shortcomings as a rider, Jareer mentioned his situation to the Prophet ﷺ, who struck him in the chest so hard that Jareer later saw the imprint of the Prophet’s hand on his chest. At the same time as he struck Jareer, the Prophet said, “O Allah make him firm, and make him someone who is a guide (to others) and someone who is guided himself (i.e., make him complete).” Jareer later said, “Thereafter, I never again fell off of a horse.” Dhul-Khalasah was a sort of temple in Yemen, and inside of it were idols; some worshippers who frequented it had the temerity to call it ‘the Ka’bah.’ Jareer and his men went to it, demolished it into pieces, and then burned it. When Jareer had initially arrived in Yemen, a man was there who drew stone lots in a practice that was known as *Al-Azlaam* a practice that was resorted to by polytheists when they wanted to make an important decision. They would take three stones: upon one was written, “Do,” upon another was written, “Don’t do,” and nothing was written upon the third stone. If, for example, a polytheist needed to decide whether to go on a journey or not, he would draw lots with *Al-Azlaam*, and base his decision on which stone was drawn. It was an act of polytheism, so when Jareer was approaching, someone said to the man who was drawing lots with *Al-Azlaam*, “Verily, the messenger of the Messenger of Allah ﷺ is here, and if he catches you, he will strike your neck.” The man did not heed this advice, but instead continued to draw lots with *Al-Azlaam*,

until, suddenly, he saw Jareer ؓ standing right over him. Jareer ؓ said, "You will indeed break them and bear witness that none has the right to be worshipped but Allah, or I will strike your neck." The man destroyed the stones and bore witness to the Testimony of Truth.

Later on, Jareer ؓ sent one of the men from Ahmas, Abu Artā'ah ؓ, to take back news of the mission's successful conclusion to the Prophet ﷺ. When Abu Artā'ah ؓ returned with the message, he ؓ said, "O Messenger of Allah, by the One Who sent you with the truth, I did not leave to come to you until I first saw that it (Dhil-Khalasah) was like a mangy camel (i.e., it was no longer adorned as a temple, but became ugly as it burned down to the ground)." The Prophet ﷺ then invoked Allah ﷻ to bless the horses and men of Ahmas, and he ﷺ repeated the invocation five times.^[1]

'Adee Ibn Haatim ؓ Embraces Islam

When 'Alee ibn Abee Taalib ؓ and his men had set out to destroy the 'Taiy' idol, 'Adee ibn Haatim escaped from them and fled to Yemen; meanwhile, his sister was one of the prisoners who were captured during the course of the raid. She was taken back to Al-Madeenah, and the Messenger of Allah ﷺ treated her in a noble, generous, and respectful manner; he ﷺ further honoured her by giving her clothing as a gift and by providing her with the supplies she needed to make the return journey to her homeland. She went not to her homeland but instead to the region of Ash-Sham, in order to meet up with her brother. Once she found him, she advised and encouraged him to go to the Messenger of Allah ﷺ. 'Adee accepted her advice and travelled to Al-Madeenah.

Abu 'Ubaidah ibn Hudhaifah ؓ, who was one of the narrators of 'Adee's story, said, "I used to relate the story of 'Adee ibn Haatim (though I never heard it directly from him). I said, 'Here is 'Adee

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Dhul-Khalasah Raid"; *Hadeeth* number: 4357.

in the direction of Al-Kufah. Were I to go to him, I would be able to hear his story directly from him.' And so I went to him and said (upon meeting him), 'Verily, I used to relate a *Hadeeth* indirectly from you, and I wanted to hear it directly from you.'"

'Adee ؓ then proceeded to give an account of his story, beginning with the words:

"When Allah 'Azza Wa Jall the Possessor of might and majesty) sent the Prophet ﷺ, I ran away from him until I found myself to be in the most distant land of the Muslims, a land that bordered the Roman Empire. I hated where I was, more so even than the place I came from. I said (to myself), 'Verily, I will go to this man (the Prophet ﷺ). Then by Allah, if he is truthful, I will listen to him. And if he is a liar, he will not cause me harm.'

I went to him and the people began to gaze at me and say, "Adee ibn Haatim, 'Adee ibn Haatim.' (The narrator said, "I think he repeated this three times.) The Prophet ﷺ said to me, 'O 'Adee, embrace Islam, and achieve safety.' I said, 'Verily, I am already an adherent of a religion.' The Prophet ﷺ said, 'O 'Adee, embrace Islam, and achieve safety.' I said, 'Verily, I am already an adherent of a religion.'...The Prophet ﷺ said, 'I am more knowledgeable about your religion than you are.'"

At this point, 'Adee was incredulous, for what could the Prophet ﷺ know about his religion, a little-known-about religion that was a cross between Christianity and Judaism. The Prophet ﷺ surprised him by saying, "(I do know) that Al-Mirbaa' is not permissible in your religion." Al-Mirbaa' is the practice of giving one-quarter of the spoils of war to the chief of the tribe. 'Adee's people would give him that share of their spoils, and 'Adee would accept it from them even though, according to the teachings of his religion, he was not permitted to do so. The Prophet ﷺ was thus pointing out a contradiction in 'Adee's way of thinking and way of life, for how could he claim to be an adherent of a religion when did not follow its teachings. That is one striking part of the Prophet's statement; another striking aspect of it is that he surprised 'Adee with detailed knowledge both about his religion

and his application or lack thereof of its teachings. We of course know that the Prophet ﷺ probably learned about those things through revelation, but 'Adee was just beginning to see the truth, so imagine his state of mind when the Prophet ﷺ spoke about Al-Mirbaa' to him.

The Prophet ﷺ did not let up, but instead continued to amaze 'Adee by speaking as if he were reading 'Adee's mind. He ﷺ said, "I indeed think that among the factors that are preventing you (from embracing Islam) are (1) the poverty and hunger you see around me and (2) the fact that the people are gathered against us (in war). Do you know where (the city) Al-Heerah is located?"

"I heard of it but never went there," said 'Adee.

"The time draws near," said the Prophet ﷺ, "when a female traveller will depart from it without anyone to protect her, until she performs *Tawaaf* (circuits) around the Ka'bah (and, throughout her journey, she will not have to fear being harmed by anyone). And the time draws near when the treasures of Kisra ibn Hurmuz (the emperor of the Persian Empire) will be won (by Muslims) through war."

"Kisra ibn Hurmuz?" 'Adee asked, wondering whether it was the same Kisra who was the emperor of a major empire.

The Prophet ﷺ said, "(Yes) Kisra ibn Hurmuz," and repeated his name three times. "And the time draws near when one will search out for someone who will accept his money as charity from him, but will find no one."

As he continued to relate his story to Abu 'Ubaidah ibn Hudhaifah ؓ, 'Adee ؓ said, "I already saw two of those things happen. I saw a female traveller leave Al-Heerah without a guardian and protector until she made it all the way to the Ka'bah, where she performed *Tawaaf* (walked circuits) around it. And I was among the horsemen who attacked Al-Madaain (an area that was a part of the Persian Empire) (and conquered Persia and gained, among the spoils of war, the treasures of Kisra). And by Allah, the third of those events will indeed come to pass (and

did come to pass during the caliphate of 'Umar ibn 'Abdul-'Azeez may Allah have mercy on him). Verily, it is a *Hadeeth* of the Messenger of Allah ﷺ that he related to me himself."^[1]

According to another narration, 'Adee ibn Haatim ؓ said:

"I set out on a journey until I reached the Messenger of Allah ﷺ in Al-Madeenah. I entered upon him while he ﷺ was in his *Masjid*, and I extended greetings of peace to him. He ﷺ asked, 'Who are you?' I said, 'I am 'Adee ibn Haatim.' The Messenger of Allah ﷺ stood up and led me to his house. By Allah, he was heading towards it with me, when suddenly he was met by a weak and very aged woman, who accosted him (in order to discuss a matter with him). He ﷺ stopped for her for a long time, and patiently discussed her problem with her; meanwhile, I was saying to myself, 'By Allah, this is not a king (i.e., a king does not act as humbly as this).' Then the Messenger of Allah ﷺ took me to his house, and once inside, he ﷺ handed me a cushion made of leather and stuffed with fibers. Passing it on to me, he ﷺ said, 'Sit down on this.' I said, 'No, you sit down on it.' He ﷺ said, 'No, you (sit down on it),' and so I sat down on it. For his part, the Messenger of Allah ﷺ sat down on the ground. And (again), I said to myself, 'By Allah, this is not the way of a king.'"^[2]

Following are some of the more salient points of this story:

- 1) When 'Adee ؓ was on his way to meet the Prophet ﷺ for the first time, he pictured him to be one of two people: Either a Prophet or a king. Later on, when he saw the Prophet ﷺ standing for a long time with a commoner, an old lady who needed help, he witnessed firsthand the humble character of the Prophet ﷺ, and the notion of him being a king was completely erased from his mind.

^[1] *Saheeh Bukhaaree*, the Book of *Al-Manaaqib*, chapter, "The Signs of Prophethood in Islam"; and *Musnad Ahmad*, the *Musnad* of the *Koofiyyoon*, the Remainder of the *Hadeeth* of 'Adee ibn Haatim. Also, refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 580).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/236); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Story of 'Adee ibn Haatim At-Taaee."

- 2) The Prophet ﷺ hit a right note with 'Adee when he criticized him for not following the religion he believed in, for 'Adee became greatly impressed by the fact that the Prophet ﷺ knew about a detailed-aspect of his obscure and little-known-about religion.
- 3) As soon as the Prophet ﷺ became sure that 'Adee believed in his Prophethood, he ﷺ began to discuss certain obstacles that prevent some people from embracing the truth even when they believe in the truth. One of those obstacles was the notion that Muslims were weak and that their dominion was small when compared to the major empires of the world; another obstacle was the relative poverty of Muslims. The Prophet ﷺ explained that some people might refrain from embracing Islam because they feared joining a nation whose members were poor and were constantly threatened by destruction at the hands of their enemies, enemies who were seemingly more powerful. But then the Prophet ﷺ tried to wipe out such thoughts from 'Adee's mind by depicting for him the near future, the peace and stability that would reign supreme in the region and the riches that the Muslims would win in battle. 'Adee ؓ, already convinced by the truthfulness of the Prophet ﷺ, believed the prophecies he mentioned and, with no more obstacles in his way, embraced Islam. He ؓ then lived on to witness at least two of those prophecies come true; and the third one came true as well, during the brief but blessed period of 'Umar ibn 'Abdul-'Azeez's caliphate.
- 4) In the story of 'Adee ibn Haatim ؓ, there is an important lesson in *Da'wah* (propagating Islam) for all Muslims: 'Adee ؓ was perhaps most influenced by the character of the Prophet ﷺ and by his simple lifestyle. Or in other words, he became impressed because he didn't only hear about the teachings of Islam; but also, he ؓ actually saw them being applied.

Other Events That Took Place In The Year 8 H

Ibn Katheer quoted the following passage from Al-Waaqidee:

“In the same year (the year 8 H), the Messenger of Allah ﷺ sent ‘Amr ibn Al-‘Aas ؓ to Jaifar and ‘Amr, the two sons of Al-Jalandee in Azd; *Jizyah* (head tax) was taken from the Magians of those lands and from the Bedouins who lived in neighbouring lands. And in the same year, the Messenger of Allah ﷺ married Faatimah bint Ad-Dahhaak but then parted from her when she sought refuge from him. And in *Dhil-Hijjah*, Maariyah Al-Qibtiyyah gave birth to Ibraaheem, the son of the Messenger of Allah ﷺ. The other Mothers of the Believers (i.e., the other wives of the Prophet ﷺ) became extremely jealous of her because she was blessed with a male son (of the Prophet ﷺ).”^[1]

Also in the year 8 H, Zainab ؓ died. Zainab ؓ was one of the Prophet’s daughters and was married to Abul-‘Aas ibn Ar-Rabee ؓ. Born ten years prior to beginning of her father’s Prophethood, Zainab ؓ was the oldest of the Prophet’s daughters; oldest after her was Ruqayyah ؓ, then Umm Kulthoom ؓ, and then Faatimah ؓ.

The Messenger of Allah ﷺ of course loved Zainab ؓ a great deal. She ؓ was one of the early believers, and she ؓ then migrated to Al-Madeenah six years before her husband embraced Islam. During her migration to Al-Madeenah, she ؓ became extremely weak and sick, and the same sickness that afflicted her then continued to revisit her intermittently until the time of her death. When she ؓ died, the Messenger of Allah ﷺ gave these instructions to the women who were to undertake the task of washing her body: “Wash her (body) an odd number of times: three times or five times. And add some camphor in the final washing.”^[2]

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/374).

^[2] Refer to *Saheeh Bukhaaree*, the Book of Funerals, chapter, “What Things are Recommended to be Washed an Odd Number of Times”; to *Saheeh Muslim*, chapter, “Washing the Body of the Deceased”; and to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/490).



**The Tabook Expedition (9 H),
Which Is Also Known As The
“The Expedition Of Distress”**



1

The History Of The Battle, Its Names, And Its Causes

Its History And Its Names

The Messenger of Allah ﷺ departed for this expedition in *Rajab* of the year 9 H^[1], approximately six months after he returned from the siege of At-Taaif. This expedition is famously known as the Tabook expedition, a name that was given to it based on the destination of the Muslim army, the Tabook water source. The story of how the battle was named is related in a narration that can be found in *Saheeh Muslim*; according to that narration, Mu'aadh ؓ related that the Messenger of Allah ﷺ said, "Tomorrow, you will, *In Sha Allah* (Allah Willing) go the spring of Tabook, and you will not reach it until forenoon. Whosoever among you reaches it (first), let him not touch (i.e., take) anything from its water until I come."^[2] Tabook is situated in northern Hijaaz, approximately seven-hundred and seventy-eight miles away from Al-Madeenah, via the paved roads of today. Tabook was a part of the land that was controlled by the Qudaa'ah tribe, a tribe that was then loyal and answerable to the Roman Empire.^[3]

The expedition to Tabook has another name as well, the

^[1] Refer to *Tafseer At-Tabaree* (14/540-542) and to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 614).

^[2] *Saheeh Muslim* (4/1784); *Hadeeth* number: 706.

^[3] Refer to *Al-Mujtamai' Al-Islaamee* by Al-'Umaree (pg. 229).

Expedition of Distress, a name that is mentioned in Chapter At-Taubah of the Noble Qur'an:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ
إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ۝﴾

"Allah has forgiven the Prophet ﷺ the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful." (Qur'an 9: 117)

According to a narration that is related by Imam Bukhaaree (may Allah have mercy on him), Abu Moosa Al-Ash'aree ؓ said, "My companions sent me to the Messenger of Allah ﷺ, in order for me to ask him to provide them with riding animals, for they were with him in the Army of Distress, which was headed out for the Tabook expedition..." And Imam Bukhaaree gave the chapter that discussed this expedition the title: "Chapter: The Tabook Expedition, which is (also Known as) the Expedition of Distress."^[1]

The expedition was given this name because of the severe hardships the Muslims endured throughout their journey to Tabook: The weather was extremely hot; their destination was far off; they did not have enough riding animals to carry all of the soldiers; they quickly ran out of water; and they didn't have enough wealth to properly equip themselves.^[2] In 'Abdur-Razzaaq's *Tafseer*, Ma'mar related from Ibn 'Aqeel that the Muslims became so thirsty during the Tabook expedition that they would slaughter a camel and drink the water that was found in its stomach.^[3] A similar account is

^[1] *Saheeh Bukhaaree* (4415).

^[2] Refer to *As-Siraa' Ma'as-Salbiyyeen* by Abu Faaris (pg. 83).

^[3] Refer to *Fathul-Baaree*, to the explanation of *Hadeeth* number: 4415; and to *Muhammad ﷺ, the Battle of Tabook or Al-'Usrah* by Muhammad Ar-Ridaa.

related from 'Umar ibn Al-Khattaab ؓ, who said, "We left for Tabook with the Messenger of Allah ﷺ in a period of sweltering heat. We stopped somewhere to make camp, and we became so thirsty that we thought our necks would break apart (as a result of the dryness)..." He ؓ then went to explain how the situation became so desperate that one of them would slaughter his camel and squeeze out any water he could find, and drink it.^[1]

The expedition went by a third name as well, one that Az-Zarqaanee (may Allah have mercy on him) mentioned in his book *Sharh Al-Mawaahid Al-Ladaniyyah*.^[2] The name he mentioned was "*Al-Faadiah*," which can roughly be translated to mean, "The Unmasking." The expedition was named thus because it exposed the reality of the hypocrites, unmasking them, if you will, and showing them as they truly were a topic that we will, *In Sha Allah* (Allah Willing), discuss in the upcoming pages of this work.

The Causes Of The Expedition

Historians generally agree that the cause of the expedition was news that reached the Prophet ﷺ by way of the Anbaat. The Anbaat were Arabs who had intermarried with foreigners and whose language got mixed up with foreign languages so that they no longer spoke pure Arabic. Some people from the Anbaat came to Al-Madeenah from Ash-Sham (Syria and surrounding regions) with a shipment of oil, and they also came with important news, the gist of which was: The Romans were mobilizing soldiers from the Lakhim and Judhaam tribes, as well as from other Arab tribes that had adopted Christianity as their religion. The vanguard of their army, according to the Anbaat, had already reached Al-Balqaa, which was situated somewhere between Ash-Sham and Waadee Al-Qura'. The Prophet ﷺ wanted to attack them before they attacked him.

^[1] Refer to *Mujma' Az-Zawaa'id* (6/194).

^[2] Refer to *Sharh Al-Mawaahid Al-Ladaniyyah* (3/62).

Ibn Katheer (may Allah have mercy on him) seemed not to agree completely with that assessment and offered another reason why the expedition took place. He argued that the expedition was simply a part of the overall methodology of *Jihaad* in Islam, in that Muslims were required to spread the message of Islam, and since all of Arabia was under rule of Islam, the next natural step for Muslims was to spread Islam to the nearest land to them. And since the nearest land to the Muslims happened to be controlled by the Roman Empire, whose government stood in the way of the spread of Islam, it was only natural that the Muslims should go there with their army. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلَظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (١٢٣)

"O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who the Al-Muttaqoon (the pious)." (Qur'an 9: 123)

Ibn Katheer made a strong case, especially considering the fact that the Romans were preventing the message of Islam from reaching their lands. Nonetheless, this does not negate or contradict the above-mentioned reason that is mentioned by historians. For in their decision to go out and face the Romans, the Muslims were certainly motivated by the desire not to be attacked in their own homeland. The Muslims were fearful in those days of being attacked by the Ghassaan tribes of Ash-Sham, tribes that were loyal to the Roman Empire. That the Muslims were fearful of such an invasion is proven by what happened one day to 'Umar ibn Al-Khattaab ؓ. Prior to the Tabook expedition, the Prophet ﷺ had vowed to stay away from his wives for an entire month. Some Companions ؓ were confused by his vow and mistakenly thought that the Prophet ﷺ had divorced them. So one day, a friend of 'Umar ؓ knocked violently on his door, saying, "Is he asleep." 'Umar ؓ, sensing that some emergency had prompted his companion to come in such a manner, became alarmed and

went out to him. His friend ؓ said, "Something grave has happened!"

"What is it?" asked 'Umar ؓ. "Have the Ghassaan arrived?" That 'Umar ؓ reacted this way proves that the Muslims were expecting an attack from the Romans or at least from tribes that were under the rule of the Roman Empire. 'Umar's friend ؓ answered, "No, it is something greater and more terrifying (that has happened): The Messenger of Allah ﷺ has divorced his wives..."^[1] People became so paranoid because of the circumstances at the time that they completely misinterpreted the Prophet's vow to stay away from his wives for a month.

The Wealth That Was Contributed To Equip The Muslim Army, And The Enthusiasm Of The Muslims To Partake In The Expedition

Because the destination was so far off, and because many Muslims were partaking in the expedition, the Prophet ﷺ needed to gather as much wealth as possible. For he ﷺ feared that his army would not have sufficient provisions and equipment for the journey, unless many generous people stepped forward and donated large percentages of their wealth. To motivate his Companions ؓ, he ﷺ promised a great reward to those among them who made contributions.

Each person spent according to his means. But of all the contributors, 'Uthmaan ؓ stood out for setting a good example, and he ؓ was well rewarded for his generosity. 'Abdur-Rahmaan ibn Hubaab ؓ said,

"I was present when the Prophet ﷺ was exhorting people to make contributions for the 'Army of Distress.' 'Uthmaan ibn 'Affaan stood up and said, 'O Messenger of Allah, I will, in the way of Allah (i.e., for the Muslim army), provide one-hundred camels

^[1] *Saheeh Bukhaaree*, the Book of Marriage, chapter, "For a Man to Admonish His Daughter"; *Hadeeth* number: 5191; and to *Saheeh Muslim*, chapter, "Al-Eelaa, Secluding Oneself from One's Wives, Giving them a Choice"

fully equipped with their cloth coverings and saddles.' The Messenger of Allah ﷺ then continued to exhort the people to make contributions for the army, and 'Uthmaan ibn 'Affaan again stood up and said, 'O Messenger of Allah, I will, in the way of Allah, provide two-hundred camels fully equipped with their cloth coverings and saddles.' The Prophet ﷺ then went on to further exhort the people to make contributions for the army, and yet again 'Uthmaan ibn 'Affaan ؓ stood up and said, 'O Messenger of Allah, I will, in the way of Allah, provide three-hundred camels fully equipped with their cloth coverings and saddles.' I then saw the Messenger of Allah ﷺ descend from the pulpit and say, 'Whatever 'Uthmaan does after this (moment) will not be held against him. Whatever 'Uthmaan does after this (moment) will not be held against him.'"^[1]

And 'Abdur-Rahmaan ibn Samurah ؓ related that when the Prophet ﷺ was busy equipping the "Army of Distress," 'Uthmaan ؓ went to him with one-thousand dinars. The Prophet ﷺ took the money and moved it around in his hands, all the while saying, "(Uthmaan) Ibn 'Affaan will not be harmed by what he does after this day." And he ﷺ repeated that phrase a number of times.^[2]

As for 'Umar ibn Al-Khattaab ؓ, his sights were set on outdoing Abu Bakr ؓ for once in the performance of good deeds. This time around, he ؓ truly thought that he was going to outdo Abu Bakr ؓ by donating one-half of his wealth to the Muslim army. 'Umar ؓ later said:

"One day (prior to the Tabook expedition), the Messenger of Allah ﷺ ordered us to give charity; the timing of his request happily coincided with me having a (sufficient) quantity of wealth. I said (to myself), 'If there is any day on which I will outdo Abu Bakr, it will be this day.' I then went with one-half of my

^[1] Refer to *Sunan At-Tirmidhee*, chapter, "Manaaqib" (5/625,626); *Hadeeth* number: 3700; and to *Musnad Ahmad*, the Beginning of *Al-Madaniyyoon Musnad*, the *Hadeeth* of 'Abdur-Rahmaan ibn Hubaab As-Salamee.

^[2] Refer to *Sunan At-Tirmidhee*, chapter, "Al-Manaaqib"; *Hadeeth* number: 3702; and to *Musnad Ahmad* (5/63).

wealth, and the Messenger of Allah ﷺ asked, 'What did you leave for your family?' I said, 'An amount that is similar to this.' Abu Bakr ؓ then came with all of his wealth, and the Messenger of Allah ﷺ asked him, 'What did you leave for your family?' He said, 'I left for them Allah and His Messenger ﷺ.' And I said to him, 'I will never outdo you in anything.'"^[1]

Another generous contributor was 'Abdur-Rahmaan ibn 'Auf ؓ, who donated two-thousand dirhams, which was one-half of all of the wealth he owned. Other Companions noteworthy for their extraordinarily large contributions were, among others, Al-'Abbaas ibn 'Abdul-Muttalib ؓ, Talhah ibn 'Ubaidullah ؓ, Muhammad ibn Maslamah ؓ, and 'Aasim ibn 'Adee ؓ.^[2]

Muslims understood that the acquirement of wealth can be a good thing, when it is a righteous person who acquires it and then spends it for the cause of Islam. The history of the golden years of Islam abounds with examples of great quantities of wealth under the control of righteous men, and not, as in the histories of other peoples, of men under the control of huge quantities of wealth. The Companions ؓ further understood that *Jihaad* required not just the sacrifice of lives, but also the sacrifice of wealth.

Poor Muslims contributed as well, though they offered their wealth in a shy manner. But of course, they had nothing to be shy or ashamed about, for all that is required of a person is that he gives according to his means. The hypocrites seemed to think otherwise, for they mocked poor Muslims who came forward with their contributions. For example, when Abu 'Uqail ؓ came forward with approximately four handfuls of dates, the hypocrites said, "Verily, Allah does not need the charity of this person!" But then when another man came and gave more than what Abu 'Uqail ؓ gave, they said, "He only did that to show off." Allah ﷻ then revealed the following Verse about them:

^[1] Refer to *Sunan Abu Daawood*, the Book of *Zakaat* (2/312, 313), *Hadeeth* number: 1687; and to *At-Tirmidheeh* in the chapter of *Al-Manaaqib*. And Imam At-Tirmidhee said, "This *Hadeeth* is *Hasan Saheeh*."

^[2] Refer to *Maghaazee* by Al-Waaqidee (3/391).

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾

“Those who defame such of the believers who give charity (in Allah’s Cause) voluntarily, and those who could not find to give charity (in Allah’s Cause) except what is available to them.”
(Qur’an 9: 79)

And about Ibn ‘Auf ؓ the hypocrites said, “Ibn ‘Auf gave this only to show off.” From these examples, we see that the hypocrites would accuse the rich of showing off on the one hand, and would make fun of the contributions of the poor on the other.^[1]

Poor believers were greatly distressed over another matter: They did not have enough provisions and supplies to go out to perform *Jihaad* alongside their Muslim brothers. For example, it is related that ‘Ulabah ibn Zaid ؓ was moved to tears because he didn’t have enough for the expedition; he prayed during the night, cried, and supplicated to Allah ﷻ. The Prophet ﷺ later informed him that his sins were forgiven.^[2] And though it is true that this narration is related through weak chains, there is an authentic narration that attests to it; and even if this story may not be used as an Islamic proof, it can certainly be used from the perspective of broadening our understanding of the history of the Tabook expedition. At any rate, we do know for certain that a number of poor Muslims did not have the means to travel with the army and were consequently grief-stricken, a reaction that attests to their sincere and strong faith.

Being poor did not prevent poor believers from trying their best to take part in the expedition; for example, just as the Muslim army was leaving for Tabook, Waathilah ibn Al-Asqa’ ؓ ran out into

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 616).

^[2] Refer to *Al-Mujtama’ Al-Madane* by Al-‘Umaree (pg. 235) and to *Al-Isaabah*, by Ibn Hajar.

the streets and called out, "Is there any man who will carry me (on his riding animal), in return for which he can have my share (of the spoils)!" An old man from the *Ansaar* ﷺ responded, "I will take his share, but he will have to take turns riding with me; and I will provide him with food." Waathilah ﷺ agreed to the terms, and the old man said, "Then travel (with me), upon the Blessings of Allah."

In a later expedition, the Muslim army won spoils, and Waathilah's share of the spoils consisted of a number of camels. When he ﷺ returned to Al-Madeenah, he went to the old man ﷺ in order to present to him the camels. The old man responded, "Keep your camels, my nephew, for it is not that share of yours that I wanted." Or in other words, "When I said that I will take your share, I meant that I wanted to share your rewards with you, not worldly rewards, but the rewards of the Hereafter." This story illustrates the strong faith of two believers, one who initially gave up his share of any future spoils so that he could have the reward of fighting alongside the Messenger of Allah ﷺ, and the other who sacrificed whatever little comfort he was going to enjoy on the long journey to Tabook by sharing his food and riding animal with Waathilah ﷺ, so that he could increase his rewards for the Hereafter. Such was the mind-set of the Prophet's Companions ﷺ, a mind-set that is strange to most people of our era; for their standards of prosperity were rewards of the Hereafter, whereas our standards of prosperity or at least the standards of most of us are worldly rewards.

In another example, the people of the Al-Ash'aree clan sent Abu Moosa Al-Ash'aree ﷺ to the Prophet ﷺ in order to ask him for riding animals, so that they could take part in the expedition. For a short while, the Prophet ﷺ could find nothing on which to carry them, but then he ﷺ was able to procure three camels for them.^[1]

^[1] Refer to *Al-Mujtama' Al-Madane* (pg. 236) and to *Saheeh Bukhaaree*, chapter, "The Saying of Allah: 'Allah Created You and that Which You Do.'"

The Tabook expedition was completely unlike previous expeditions, which involved either sending only a group of Muslims or going to a relatively nearby place; the Tabook expedition, on the other hand, required all Muslims to go, and it involved a long and arduous journey across the desert, a journey that involved traversing more than 700 miles of the desert in conditions of sweltering heat. The weak, the sick, and the poor were literally devastated upon realizing that they could not join the Muslim army for the expedition so devastated that they were moved to tears, a fact that is clearly confirmed in the Noble Qur'an:

﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَيْنُهُمْ تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

“There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihaad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: “I can find no mounts for you,” they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad).” (Qur'an 9: 91, 92)

Some of the people who couldn't go were too sick; others were too old; and yet others did not have the means; but what was common among them all was the sincere desire to perform Jihaad and a strong feeling of sadness for not being able to do so. If they did not physically join their fellow Muslims in the expedition to Tabook, their hearts were with them throughout. The Messenger of Allah ﷺ referred to them when he ﷺ said, “Verily, as for a group of people in Al-Madeenah, you have not travelled along a

path or crossed through a valley except that they were with you." The Companions ﷺ asked, "And yet they are in Al-Madeenah?" The Prophet ﷺ said, "Yes, they are in Al-Madeenah. Valid excuses prevented them from coming."^[1]

The Hypocrites

The Prophet ﷺ announced that the Muslims should prepare to leave for the Tabook expedition and that they should make contributions for it. His Companions ﷺ responded enthusiastically, giving what they could and taking whatever personal steps they needed to take in order to prepare for the long and arduous journey that awaited them. The entire city of Al-Madeenah was astir, with people moving about and preparing to depart. Some people, however, were inactive, having no intentions of leaving the comfort of their homes; these people were the hypocrites, and if they were active in any sense, it was in the sense of dampening the spirits of Muslims and discouraging them from going out with the Prophet ﷺ towards Tabook. "Do not march forth in the heat," they said to the Muslims. And Allah ﷻ then revealed this Verse about them:

﴿فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۝۸۱﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۝۸۲﴾

"Those who stayed away (from the Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat," if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins)." (Qur'an 9: 82)

^[1] Saheeh Bukhaaree, the Book of Al-Maghaazee, Hadeeth number: 4423.

The Messenger of Allah ﷺ met one of the hypocrites, Jadd ibn Qais, and asked him whether he was prepared to fight the Romans? Jadd answered, "O Messenger of Allah ﷺ, do you give me permission to stay behind and, in doing so, avoid putting me to trial? For by Allah, my people know that there is no man who is more enthralled by women than I am. And I fear that, if I see the women of Banu Al-Asfar (i.e., of the Romans), I will not be able to control myself (but will instead perpetrate lewd acts with them)." The Messenger of Allah ﷺ turned away from him and said, "You have my permission." The following Verse was then revealed about Jadd ibn Qais:

﴿وَمِنْهُمْ مَّنْ يَقُولُ أَذِّنْ لِّي وَلَا تُفِتْنِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (٤٩)

"And among them is he who says: "Grant me leave (to be exempted from Jihaad) and put me not into trial." Surely, they have fallen in trial. And verily, Hell is surrounding the disbelievers." (Qur'an 9: 49)

Some hypocrites did not even bother to come up with plausible reasons for not being able to go; instead, they went to the Prophet ﷺ with completely fabricated excuses, yet still hoping that the Prophet ﷺ would give them permission to stay behind. And he ﷺ did give them permission to stay behind, as a result of which Allah ﷻ reproached him, saying:

﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ﴾ (٤٣)

"May Allah forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihaad), until those who told the truth were seen by you in a clear light, and you had known the liars?" (Qur'an 9: 43)

And of course, one of the hypocrites who remained behind was

the leader of the hypocrite faction in Al-Madeenah, 'Abdullah ibn Ubai ibn Salool.

It is true that the Prophet ﷺ was not willing to kill the hypocrites; the reader will recall that the suggestion was made to him in the past, but that he refused to kill them on the grounds that he ﷺ didn't want people to say, "Muhammad kills his Companions." That, however, in no way meant that hypocrites were allowed to act with impunity; to the contrary, Muslims kept a close eye on them to make sure that they didn't undermine the safety and security of Al-Madeenah's inhabitants. So prior to the Tabook expedition, when the hypocrites gathered in the house of the Jew Suwailim and invited people to visit them there in order to dissuade them from going to Tabook, Muslims quickly found out about their activities and sent word to the Prophet ﷺ.

The Prophet ﷺ did not take their treason lightly, but instead sent someone to burn down Suwailim's house.^[1] This of course was a decisive step that was intended as a stern message to the hypocrites: Their nefarious activities and attempts to deter people from accompanying the Messenger of Allah ﷺ to Tabook would not be tolerated. The Prophet ﷺ acted wisely, for had he ﷺ allowed them to continue to sow dissension among the ranks of the Muslims, there is no telling what harm they could have caused.

Verses of the Noble Qur'an discuss the attitude of the hypocrites before, during, and after the Tabook expedition. In regard to prior to the expedition, one particular Verse discusses how they stayed behind and sheds light on their way of thinking. Allah ﷻ said:

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّفَّةُ
وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ
إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾﴾

"Had it been a near gain (booty in front of them) and an easy

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 618).

journey, they would have followed you, but the distance (Tabook expedition) was long for them, and they would swear by Allah, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allah knows that they are liars." (Qur'an 9: 42)

We learn from this Verse that the hypocrites stayed behind because of the difficult nature of the journey; for had the journey been easy and had the gaining of war booty been almost guaranteed, they certainly would have went with the Prophet ﷺ. So it is if Allah ﷻ was saying to the Prophet ﷺ in this Verse: O Muhammad ﷺ, had you invited them to partake in some worldly gain, and had the journey been an easy one, they would have followed you; but being that was not the case, they stayed behind. This Verse, therefore, exposed their way of thinking and refuted the false excuses they had offered to the Prophet ﷺ.

The aforementioned Verse was revealed before the Prophet ﷺ returned from the Tabook expedition; nonetheless, in it, Allah ﷻ informed Muslims about what the hypocrites would say after the Prophet ﷺ returned with his army to Al-Madeenah: "And they would swear by Allah, 'If we only could, we would certainly have come forth with you.' They destroy their own selves, and Allah knows that they are liars." Or in other words: The hypocrites will falsely swear by Allah, saying, 'O believers, had we been able to come out to perform *Jihaad* with you at Tabook, we would have done so; and the only reason we stayed behind was that we were forced to do so: certain extenuating circumstances prevented us from leaving our homes.' But little did they appreciate the facts that they were destroying their own selves and that Allah knew that they were liars. And "destroy themselves" in the above-mentioned Verse means that they were harming themselves in this world and setting themselves up for a severe punishment in the Hereafter. Incidentally, Ibn 'Aashoor pointed out that this Verse indicates that one heads down the path of destruction when one intentionally makes a false oath.^[1]

^[1] Refer to *Tafseer At-Tanweer Wat-Tahreer* (10/209).

In the very next Verse, Allah ﷻ reproached the Prophet ﷺ, saying:

﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ
الْكَاذِبِينَ﴾ (٤٣)

“May Allah forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihaad), until those who told the truth were seen by you in a clear light, and you had known the liars?” (Qur’an 9: 43)

Mujaahid^[1] said, “This Verse was revealed about a people who said (unto one another), ‘Ask the Messenger of Allah ﷺ for permission (to stay behind), and if he grants you permission, sit where you are (and don’t go). And if he doesn’t grant you permission, then sit where you are (and don’t go).’ These people were one of the groups of hypocrites, and among them was ‘Abdullah ibn Ubai ibn Salool, Al-Jadd ibn Qais, and Rifaa’ah ibn At-Taaboot; and in all, there was a total of thirty-nine of them. And they all offered false excuses.”^[2]

Allah ﷻ reproached the Prophet ﷺ, explaining that he should have abstained from giving permission, but should have instead waited till things became clearer, so that he could see who among them had offered a valid excuse, and who among them were liars.^[3] In the following two Verses, Allah ﷻ said:

﴿لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾ (٤٤)
﴿بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَزْثَابَ قُلُوبِهِمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ﴾

“Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the All-Knower of Al-Muttaqoon (the pious).

^[1] Refer to Tafseer Ibn Katheer (2/360).

^[2] Refer to At-Tahreer Wat-Tanweer (10/210).

^[3] Refer to Hadeeth Al-Qur’an Al-Kareem.

It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihaad). So in their doubts they waver." (Qur'an 9: 44, 45)

These are the earliest Verses that, in regard to fighting, distinguished between believers and hypocrites.^[1] In them, Allah ﷻ made it clear that true believers, those who believe in Allah and the Last Day, do not ask permission to abstain from performing *Jihaad* without having a valid excuse; instead, that is the way of the hypocrites, a people whom Allah ﷻ described as having 'hearts (that) are in doubt' in doubt about the truthfulness of the Prophet's message; and as being people that waver in their doubts, putting one step forward, and the next backward, never remaining firm upon anything.^[2]

From its earliest stages of preparation, the Tabook expedition served as a sieve to separate the coarser and more hideous characteristics of the hypocrites from the finer and more wonderful qualities of the believers; so that after the Battle of Tabook, the hypocrites could no longer conceal themselves or mingle unnoticed among the Muslims. Furthermore, the Tabook expedition signaled an important reality in regard to the hypocrites: no longer were they to be appeased with kind treatment. They had attempted to stop Muslims from fulfilling their duty and going out with the Prophet ﷺ to Tabook. From Tabook onwards, any such action on their part, or any other action to undermine the safety and security of Muslims, was going to be dealt with in a stern and harsh manner. The hypocrites understood this reality, and thereafter lived in fear, having very little impact on the goings on of Muslim society in Al-Madeenah. They were thus reduced to a state of insignificance; hypocrites they could remain, but an influence on others they could no longer wield.^[3]

^[1] Refer to *Tafseer Al-Maraaghee* (4/127).

^[2] Refer to *Tafseer Ibn Katheer* (2/361).

^[3] Refer to *Nadratur-Na'eem* (1/389).

The Announcement To Depart Is Made

As the time drew near for the expedition, it was announced that individual soldiers should prepare for departure. A total of thirty-thousand soldiers an unprecedented number for the Muslim army answered the call to arms. As for those who hesitated or who were slow to respond, Allah ﷻ reproached them in this Verse:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾ (٣٨)

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., Jihaad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.” (Qur’an 9: 38)

In another Verse, Allah ﷻ stated that all Muslim men be they young or old, rich or poor were required to take part in the expedition:

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ (٤١)

“March fort, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.” (Qur’an 9: 41)

The thirty-thousand man army consisted of men from the Muhaajiroon, the Ansaar, other Arab tribes, and the inhabitants of Makkah.

As should be clear to the reader by now, it was customary for the Prophet ﷺ to conceal the identity of the tribe or people he ﷺ intended to invade; after all, it was obviously better to catch the

enemy by surprise than to fight an army that was prepared and waiting for battle. The Tabook expedition was unique, in the sense that the Prophet ﷺ openly announced where he was headed and which people he intended to invade the Romans [and Christian Arabs in the region of Ash-Sham (Syria and surrounding regions)]. Some scholars inferred from this that a Muslim leader may make known the intended destination of his army if doing so is in the best interests of his people.

In no way was the Prophet's decision to announce his intended destination random or arbitrary in nature; to the contrary, various reasons, most of them tactical in nature, prompted him to reveal the intended destination of his army; and here are some of those reasons:

- 1) The Prophet's intended destination was very distant from Al-Madeenah; his army would be required to traverse vast stretches of the desert before reaching the enemy stretches of the desert that contained very little water and vegetation. This meant that the Prophet ﷺ had to make sure that his soldiers took with them enough supplies and provisions for the journey, which in turn meant that he would have to make them aware of what they were getting themselves into. Or in other words: The more they knew, the better they could prepare for what lay ahead of them.
- 2) The Muslims were going to face an army unlike any army of the Arabian Peninsula. The Romans had many soldiers, who were well-equipped, and who were knowledgeable, skilled, and experienced when it came to the art of war. The Prophet ﷺ, therefore, could not ask one-hundred or two-hundred men to volunteer for the mission; no, he ﷺ needed to ask as many people as possible to go along with him, a requirement that made it all the more difficult, or undesirable, to keep the purpose of the expedition a secret from his Companions ﷺ.
- 3) It was during a season of sweltering heat that the Muslims left for Tabook. The heat and economic circumstances made it

necessary for Muslims to know what lay ahead of them, so that they could take the necessary steps to adequately provide for their families during the period of their absence.

- 4) The need for secrecy was not as pressing as it was in the past. For in the past, the Prophet ﷺ feared being attacked by neighbouring tribes that were enemies of Islam. Around the time of the Tabook expedition, there was no force large enough in Arabia to pose a threat to the Muslim army or to the Muslims left behind in Al-Madeenah; therefore, maintaining secrecy was not something that was going to serve any important purpose. It was only the Romans and the Christian Arabs of Tabook, Daumatul-Jandal, and Al-'Aqabah^[1] that posed a serious threat, and they were the very people towards whom the Muslim army was marching.
- 5) By knowing about their intended destination, the Muslims could understand the serious and grand nature of the undertaking, an undertaking that required a great deal of financial support. With that knowledge, they gave more than they would have given had they not known what the expedition was about, for they probably would have then thought that the Muslim army was attacking only a small tribe and would not require much in terms of financial support. As a result of knowing about their enemy and intended destination, many Muslims such as Abu Bakr ؓ, 'Abdur-Rahmaan ibn 'Auf ؓ, 'Umar ؓ, and 'Uthmaan ؓ donated huge sums of wealth to the army. And the Prophet ﷺ said, "Whosoever equips the Army of Distress will have Paradise."^[2]

Although the Prophet ﷺ was focused on the mission that lay ahead of him, he ﷺ did not forget about Al-Madeenah, but instead made sure that things would run smoothly during his absence. He ﷺ appointed Muhammad ibn Maslamah Al-

^[1] Refer to *Ghazwah Tabook* by Muhammad Ahmad Baashmeel (pg. 57).

^[2] *Saheeh Bukhaaree*, the Book of Virtues, chapter, "The Virtues of 'Uthmaan ؓ"; *Hadeeth* number: 3695.

Ansaaree ؓ as governor of Al-Madeenah during his absence, and 'Alee ibn Abee Taalib ؓ as guardian of his family. The hypocrites said about 'Alee ؓ, "Muhammad ﷺ left him behind because he considered him to be a burden and wanted to be free of him so that he could travel lightly." 'Alee ؓ took his weapons and went out to catch up with the Muslim army. By the time he caught up to the army, the Prophet ﷺ had made camp at Al-Jurf.^[1] 'Alee ؓ said, "O Prophet of Allah, the hypocrites claimed that you left me behind because you thought of me as a burden and wanted to be free of me so that you could travel lightly." With these words, 'Alee ؓ was pleading with the Prophet ﷺ to allow him to partake in the expedition. The Prophet ﷺ said, "They have lied, but instead I have appointed you as my successor for those whom I have left behind. So return and be my successor over my family and your family. Are you not pleased to be to me what Haaron was to Moosa, except that there is no Prophet after me?"^[2] These words of course had a soothing affect on 'Alee ؓ, who obeyed the Prophet ﷺ and returned to Al-Madeenah.^[3]

Some people make a grave mistake when they say that, by appointing 'Alee ؓ to be his successor, the Prophet ﷺ was alluding to 'Alee ؓ becoming his successor, the *Khaleefah*, after his death. This is a completely false interpretation, for the very evident reason that the Prophet ﷺ appointed 'Alee ؓ to a specific task: to look after his family; whereas he appointed Muhammad ibn Maslamah Al-Ansaaree ؓ to a more general task: to be in charge of all of the Muslims of Al-Madeenah during his absence. So, if anything, the Prophet ﷺ was indicating that he wanted Muhammad ibn Maslamah ؓ to become *Khaleefah* after his death, but even that was not the case and was very far from the truth. Whenever the Prophet ﷺ left Al-Madeenah, he ﷺ appointed

[1] Refer to *Zaad Al-Ma'aad* (3/529).

[2] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 589); to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (pg. 4416); and to *Saheeh Muslim*, the Virtues of the Companions, chapter, "From the Virtues of 'Alee ؓ."

[3] Refer to *Zaad Al-Ma'aad* (3/530).

someone to be in charge during his absence; this cannot mean that all of his appointed governors were being earmarked for the position of *Khaleefah*, and to make such an argument indicates one's weak understanding of the religion.

When the Muslim army reached *Thunayyatul-Widaa'*, the Messenger of Allah ﷺ appointed the various leaders and commanders of his army; he ﷺ further handed out flags and banners to those leaders. The Al-'Adham flag was given to Abu Bakr As-Siddeeq ؓ, and the Al-'Udhma banner was given to Az-Zubair ibn Al-'Awwaam ؓ.

The Prophet ﷺ handed the banner of the Aus tribe to Usaid bin Hudair ؓ and the banner of the Khazraj tribe to Abu Dujaanah ؓ; also, he ﷺ ordered each subtribe of the *Ansaar* to take a banner.^[1] The Messenger of Allah's guide during the journey to Tabook was 'Ilqimah ibn Al-Faghwa Al-Khuzaa'ee ؓ, a more than competent guide who was well acquainted with the road that led from Al-Madeenah to Tabook.^[2]

Once the Muslims reached their destination, the Prophet ﷺ appointed 'Abbaad ibn Bishr ؓ to be in charge of guarding Tabook, a duty for which 'Abbaad ؓ was responsible from the day the Muslim army arrived at Tabook until the day they left for the return journey. 'Abbaad ؓ and the men under his command would walk throughout the Muslim encampment, but particularly around its perimeter, to make sure that the encampment remained secure.^[3]

As for the narrations that impart information about the journey of the army and the distribution of the flags, Al-Waaqidee was the only historian who related them. And although *Hadeeth* scholars judge him to be a weak narrator, his copious knowledge of *Seerah*

^[1] Refer to *Al-Maghaazee* (3/996) and to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/166).

^[2] Refer to *Imtaa' Al-Asmaa'* (1/451) and to *Sharh Al-Mawaahib Al-Ladaniyyah* (3/72).

^[3] Refer to *Subul Al-Hadyee War-Rashaad* (5/652) and to *As-Siraa' Ma'as Salbiyyoon* (pg. 99).

makes up for his weakness as a narrator, so that taking such narrations from him narrations that have to do with history and not with Islamic law is not a bad or harmful thing.^[1]

Incidentally, the reader would do well to notice how the size of the Muslim army had consistently been increasing over the past few years, a healthy sign for the continually growing nation of Islam, a nation that, by the time of Tabook, could no longer be described as a fledgling one. The keen reader will have noticed how, during each major war, the Muslim army was larger than during the previous war. So, for example, the Muslim army, at the time of Badr, consisted of three-hundred and thirteen soldiers, whereas only a short while later, during the Battle of Uhud, the Muslim army consisted of approximately seven-hundred soldiers. Then in the Battle of Al-Ahzaab, the Muslim army consisted of three-thousand fighters, more than four times the number that participated in the Battle of Uhud. And only a few years later, ten-thousand Muslims were a part of the army that conquered Makkah. With an additional two-thousand fighters from Makkah, the Muslim army marched towards Hunain with twelve-thousand soldiers. And then finally during the Tabook expedition, the Muslim army consisted of at least thirty-thousand soldiers.

The number of horsemen also increased as time went by. First at Badr and then at Uhud, the Muslim army was accompanied by only two horsemen. Only a short six years later, ten-thousand horsemen accompanied the Muslim army as it marched towards Tabook. This sudden jump in the number of horsemen can be attributed to the spread of Islam throughout the Arabian Peninsula in general, and the desert lands of the Peninsula in particular, for the nomadic tribes of the desert sought out the acquirement of horses more aggressively and trained them more vigorously than did dwellers of cities.^[2]

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/532).

^[2] Refer to *As-Siraa' Ma'as Salbiyyoon* (pg. 100).

What Took Place During The Journey; And Finally Arriving At Tabook

Once commanders of battalions were appointed and flags were handed out, the Muslim army, headed by the Messenger of Allah ﷺ, continued its march towards Tabook. Because of the large size of the army, because of the distance that had to be traversed, and because of the sweltering heat and difficult circumstances, it was neither practical nor feasible for the Prophet ﷺ to wait for those who lagged behind, those who were too slow to keep up with everyone else. As a result, certain individual Muslims lagged behind some of them far behind the rear of the army. It could have crossed the minds of some Muslims that those individual were lagging behind on purpose, but instead they thought the best of their Muslims brothers. And every time one of their names was mentioned to the Messenger of Allah ﷺ, he ﷺ said, "Leave him (i.e., stop discussing him). If there is good in him, Allah will make him catch up to you; and if he is otherwise, then Allah has spared you his trouble."^[1]

The Story Of Abu Dharr Al-Ghafaaree ﷺ

One of the people who lagged behind was Abu Dharr Al-Ghafaaree ؓ. He did not want to lag behind; in fact, he ardently

^[1] Refer to *Al-Iktifaa Bema Tadammanahu Min Maghaazee Rasoolullah ﷺ Wath-Thalaathah Al-Khulafah* by Al-Kilaa'ee (2/276); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "'Abdullah ibn Ubai and People Suspected of Hypocrisy Stay Behind in the Year of Tabook."

desired to march alongside the Messenger of Allah ﷺ. But his camel was weak and too slow even to keep up with those in the rear of the army. As time went on, Abu Dharr ؓ fell further and further behind, until members of the Muslim army could no longer see even his shadow in the distance. He was left all alone, and was left with very few viable options: he could head back to Al-Madeenah; he could continue riding onwards, but at the pace his camel was riding, the invasion of Tabook would probably be over before he even arrived there; or and this was the most difficult and least viable of the three options he could leave his camel behind, carry his things on his back, and walk on foot until he caught up with the rest of the army. Yet as impracticable as that seemed, it was this last option that Abu Dharr ؓ decided to choose.

Meanwhile, the rest of the army marched onwards. And when someone noticed that Abu Dharr ؓ was missing and mentioned his name, the Prophet ﷺ said, "Leave him (i.e., stop discussing him). If there is good in him, Allah will make him catch up to you; and if he is otherwise, then Allah has spared you his trouble." Later on, after the Messenger of Allah ﷺ and the rest of the Muslim army had stopped to make camp, someone looked out and saw a faint speck in the distance a faint speck that grew slowly, until it could unmistakably be recognized as a man walking all alone in the desert. The Muslim who saw the man approaching on foot said, "O Messenger of Allah, here is a man who is walking all by himself on the road." The Messenger of Allah ﷺ said, "Be Abu Dharr!"

When the figure approached and his features could be discerned, some people said, "By Allah, O Messenger of Allah, he is indeed Abu Dharr." The Messenger of Allah ﷺ said, "May Allah have mercy on Abu Dharr: he walks alone, he will die alone, and he will be resurrected alone."^[1]

This supplication contained in it a prophecy that came true years

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/178); to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

later, during the caliphate of 'Uthmaan ibn 'Affaan ؓ. By the time 'Uthmaan ؓ became *Khaleefah* of the Muslim nation, Muslims enjoyed riches and prosperity to a greater extent than ever before. Wealth became abundant and multitudes of people from foreign nations entered into the fold of Islam. The story is long to tell, but it is sufficient here to simply mention that Abu Dharr ؓ yearned for the past for simpler times, when Muslims led simpler lives and spent more time making sacrifices for the cause of Islam. In short, he ؓ became disillusioned by some of the forms of materialism he saw around him, especially in recently conquered lands.

Longing for the simple life, Abu Dharr ؓ took his family with him and settled down at a place called Ar-Rabdhah, a barren spot in the desert. There he led a harsh and rustic lifestyle and dedicated his last days to the worship of Allah ﷻ. When Abu Dharr ؓ fell gravely ill and was lying on his deathbed, he ؓ gave the following instructions to his wife and servant, "When I die, wash me, enshroud me, and then carry me until you reach the side of the road, which is where you should lay me down. Then, when the first travelling party passes by, say to them, 'This is Abu Dharr.'" When Abu Dharr ؓ died, his wife and servant followed his instructions to the letter. And when the first travelling party passed by, its members did not see Abu Dharr's dead body on the side of the road until they almost ran him over with their riding animals.

The travelling party consisted of a group of people from Kufah, and among them was the eminent Companion 'Abdullah ibn Mas'ood ؓ. "What is this?" 'Abdullah ؓ asked, when the travelling party suddenly stopped and found the two mourners with the corpse of Abu Dharr ؓ.

"It is the funeral of Abu Dharr," someone in the group responded. When 'Abdullah ibn Mas'ood ؓ heard this reply, he began to cry, and he ؓ said, "The Messenger of Allah ﷺ spoke the truth: 'May Allah have mercy on Abu Dharr he walks alone, he will die alone, and he will be resurrected alone.'" 'Abdullah ؓ then descended from his mount and personally participated in and supervised the burial of Abu Dharr Al-Ghafaaree ؓ.

This story highlights:

1. The sincerity of Abu Dharr ؓ, who was willing to travel on foot in the sweltering heat just so that he could participate in *Jihaad* alongside the Messenger of Allah ﷺ;
2. The truthfulness of the Prophet ﷺ, who, in a miracle that Allah ﷻ blessed him with, foretold the manner in which Abu Dharr ؓ was going to die.
3. The knowledge and powerful memory of 'Abdullah ibn Mas'ood ؓ, who, after so many years, still remembered the exact words of regarding the death of Abu Dharr ؓ.

The Story Of Abu Khaithamah ؓ

On a scorching hot day, Abu Khaithamah ؓ returned to his garden and found that both of his wives were waiting for him. Each wife was in a shaded structure, and each wife had cooled water and prepared a meal for him. Standing at the door of his garden, Abu Khaithamah ؓ looked in wonder at what his two wives had done for him, but at the same time, he began to think about the Messenger of Allah ﷺ, who had already left (perhaps a few days earlier) for Tabook. Having given the matter a great deal of thought, Abu Khaithamah ؓ exclaimed, "The Messenger of Allah ﷺ is in the sun, the wind, and the heat (of this harsh season), while Abu Khaithamah sits in a cold shade, enjoys prepared food and the company of beautiful women, and remains a resident alongside his wealth. This is not justice!" Still standing at the door of his garden, he ؓ said to his wives, "By Allah, I will not enter either of your shades until I catch up to the Messenger of Allah ﷺ, so prepare my provisions for me."

His wives did as they were told, and additionally, his camel was brought to him. And without anyone to help or accompany him, Abu Khaithamah ؓ set out for the long and arduous journey to Tabook; but then Allah ﷻ blessed him with a Companion, 'Umair ibn Wahb Al-Jumhee ؓ. Unlike Abu Khaithamah ؓ, 'Umair ؓ did not initially lag behind; as soon as he found out about the

expedition, he ﷺ made preparations and then went out in search for the Messenger of Allah ﷺ; perhaps, some scholars say, he was coming from Makkah. At any rate, while 'Umar ﷺ was searching the desert for any signs of the Messenger of Allah ﷺ, and Abu Khaithamah ﷺ was trying to catch up with the Muslim army, the two men met, and decided to accompany one another for the rest of the journey. By the time they caught up with the Messenger of Allah ﷺ, he ﷺ had already made camp at Tabook.

Before approaching the Muslim encampment, Abu Khaithamah ﷺ had a few words to say to 'Umar ﷺ. On the one hand, he did not want to openly say to 'Umar ﷺ that he had initially stayed behind in Al-Madeenah, but on the other hand, he did not want 'Umar ﷺ to share in his blame by reason of association; and so he ﷺ simply said to 'Umar ﷺ, "Verily, I have perpetrated a sin, so I will not hold it against you if stay behind me and allow me to go (first and alone) to the Messenger of Allah ﷺ."

'Umar ﷺ did as he was advised to do, and Abu Khaithamah ﷺ proceeded alone, until the people in the Muslim encampment began to call out to one another: "Here is a rider approaching on the road." The Prophet's immediate reaction was to say, "Be Abu Khaithamah!" And the people responded, "By Allah, O Messenger of Allah, he is indeed Abu Khaithamah." Upon entering the encampment, Abu Khaithamah ﷺ descended from his riding animal and went directly to the Prophet ﷺ and extended greetings of peace to him. The Messenger of Allah ﷺ said to him, "You had come close to destroying your own self, O Abu Khaithamah." Abu Khaithamah ﷺ then told the Prophet ﷺ his story, and the Prophet ﷺ responded by saying kind words to him and supplicating for him.^[1]

A Few of the Lessons and Morals of this Story

1) The Conscience of a Muslim

Like everyone else, a true believer falls into error; but unlike everyone else, he slips only temporarily, and then springs back up

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (5/8).

onto his feet, becoming stronger than he was prior to falling into error. Allah ﷻ explained this reality in the following Verse:

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾ (٢٠١)

“Verily, those who are Al-Muttaqoon (the pious), when an evil thought comes to them from Shaitaan (Satan), they remember (Allah), and (indeed) they then see (aright).” (Qur’an 7: 201)

And Abu Khaithamah ؓ exemplified the same reality when, after having first fallen into error, he rebounded with stronger faith than he had before. He ؓ fell into error when he stayed behind in Al-Madeenah, even though he had the strength and resources he needed to make the journey to Tabook; or in others, he stayed behind without having a valid excuse to do so. But then, as is described in the above-mentioned Verse, he saw aright again, picturing in his mind the hardships the Prophet ﷺ was enduring while he was at home with his two wives and with his meals prepared for him. A lesser man would have repented and let matters stand there, but Abu Khaithamah ؓ could not do the same; instead, he ؓ had to go out into the desert and catch up with the Messenger of Allah ﷺ, even if that meant traversing more than seven-hundred miles of the desert all by himself. Exemplifying the characteristics of the true believer, Abu Khaithamah ؓ first fell into error and then was quick to see aright again, after which he ؓ repented and promptly made up for his mistake.

2) The Prophet’s Knowledge of His Companions ؓ

The Prophet ﷺ mixed with everyone from his Companions ؓ, travelled with them, spoke to them and, consequently, knew them very well. Thus he ﷺ knew their qualities and their shortcomings; he ﷺ knew who among them was a person of character, and who among them was not. The Prophet ﷺ showed his profound knowledge of his Companions ؓ, when, of all the people who stayed behind in Al-Madeenah, he ﷺ intuitively knew that it was

none other than Abu Khaithamah ؓ who was approaching and who was making up for his initial mistake. And the same happened earlier, when the Prophet ﷺ knew that Abu Dharr Al-Ghafaaree ؓ was showing his worth by catching up to the Muslim army on foot.

3) The Effectiveness of a Leader's Reproach

Abu Khaithamah ؓ went repentantly to the Prophet ﷺ and extended greetings of peace to him. Yet in spite of Abu Khaithamah's sincerely contrite feelings, the Prophet ﷺ knew that he had to reproach him in a merciful way, in order to let him know how serious his mistake would have been had he not done something to make amends for it. And so the Prophet ﷺ said to him, "O Abu Khaithamah, you had come close to destroying your own self!" These words had to be said, and they were followed by kind words and supplication from the Prophet ﷺ. It is thus that the Prophet ﷺ taught us that a leader should not remain silent when his subordinates make mistakes. Silence hurts them and others; rather, a leader should strive to correct any mistake he sees, all the while showing an appropriate degree of mercy and compassion.

Arriving At Tabook

When the Prophet ﷺ arrived at Tabook, he ﷺ found not even a trace of the large armies of Rome and of loyal Arab Christian tribes. The Prophet ﷺ certainly gave them ample time to bring their forces to Tabook, for he ﷺ made camp there for twenty nights; but even had he ﷺ stayed longer, they still would not have come. For the Romans were forced to show that they had no desire to enter into battle against the Muslims; and even Arab Christian tribes preferred to lay low while the Prophet ﷺ was at Tabook.

As for the rulers of cities that were scattered all along the borders of Ash-Sham (Syria and surrounding regions), they decided to surrender peacefully, to sign peace treaties, and to promise to pay

the Muslims a mandatory head tax the *Jizyah*; for example, the king of Ailah sent gifts to the Prophet ﷺ a white mule and a robe and agreed to pay the *Jizyah* tax.

Ukaidir, the king of Daumatul-Jandal, also signed a treaty with the Muslims and agreed to pay the *Jizyah* tax. But his case was different in that he did not voluntarily go to the Muslims; instead, he made up his mind to make peace with them after he was captured by them. The Prophet ﷺ had sent out a unit of four-hundred and twenty horsemen to Daumatul-Jandal. Headed by Khaalid ibn Al-Waleed ؓ, the men of the unit managed to capture Ukaidir ibn 'Abdul-Malik Al-Kindee, who was out of the city on a hunting excursion. It was after Ukaidar was taken to the Muslims that he agreed to pay the *Jizyah* tax.

Incidentally, while Ukaidir was in the Muslim encampment, the Muslims became impressed by his elaborate and expensive-looking robe. Seeing their reaction, the Messenger of Allah ﷺ said, "Are you impressed by this? For by the One Who has my soul in His Hand, the handkerchiefs of Sa'd ibn Mu'aadh ؓ in Paradise are better than this."^[1]

It is related that, during the attack on Ukaidir, Khaalid ؓ and his men ؓ captured eight-hundred female prisoners, one-thousand camels, four-hundred pieces of armour, and four-hundred spears.^[2]

The Messenger of Allah ﷺ also signed treaties with the peoples of Jarbaa, Adhrah, and Maqnaa,^[3] who all agreed to pay the *Jizyah* tax. The people of the tribes that agreed to pay the *Jizyah* tax were Christians, and each treaty they signed with the Prophet ﷺ didn't simply mean that they would pay a head tax once a year, but also that they would live under the rule of the Muslim nation. And in

[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/180); to *Saheeh Bukhaaree*, chapter, "Accepting Gifts from Polytheists"; and to *Saheeh Muslim*, the Virtues of the Companions, chapter, "From the Virtues of Sa'd ibn Mu'aadh ؓ."

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/17). It should be duly noted that the chain of this narration is weak in more than one regard.

[3] Refer to *Al-Maghaazee* (3/1032).

signing treaties with all of the small kingdoms that were situated in the northernmost part of the Peninsula, the Prophet ﷺ ensured that the northern border of the Muslim nation became secure. Those kingdoms, which had previously been loyal to the Roman Empire, thereafter served as a bulwark for the Muslim nation. For many years in the past, the people of those kingdoms, even though they had outwardly become Christians, resented and feared their overlords from the Roman Empire. They remained loyal to the Romans only because they feared them and hoped to gain some small scraps of provisions from them for their livelihood. It is because of their relationship with the Romans that most of them went willingly to the Prophet ﷺ in order to sign treaties with him.

By gaining the loyalty of those kingdoms, the Prophet ﷺ was able to establish a strong buffer zone between the Romans and the Muslims of Arabia. And during the era of the rightly-guided Khaleefahs, the very same kingdoms were launching points for the Muslim army during the conquests of Ash-Sham (Syria and surrounding regions).

The Muslims Pass By The Land That Was Once Inhabited By The People Of Thamood

Abu Kabshah Al-Ansaaree ؓ related that, during the Tabook expedition, the Muslims passed by and then raced towards the homes that were formerly inhabited by the people of Thamood. The people of Thamood, it must be remembered, persistently refused to worship Allah ﷻ and were consequently destroyed.

When the Messenger of Allah ﷺ heard about what the Muslims were doing, he called out to everyone, announcing that the prayer was about to commence. Abu Kabshah ؓ later said, "I went to the Messenger of Allah ﷺ, who was holding on to his camel, all the while saying, 'Why are you entering upon a people upon whom Allah became angry.' One of the men among them called out, 'They amazed us, O Messenger of Allah.' The Prophet ﷺ said, 'Shall I not warn you about something that is more amazing than that: A man

among you who informs you about what happened before you and about what will happen after you. So be upright and good, for (otherwise) Allah, the Possessor of might and majesty, will not at all mind you being punished. And there will come a people who will not ward off anything from themselves.”^[1]

According to a narration that was related by Ibn ‘Umar ؓ, the Muslim army stopped at Al-Hijr, the land of Thamood; Muslim soldiers drew water from the well of Al-Hijr and used the water to knead their dough. But then the Messenger of Allah ﷺ, having found out about what they had done, ordered them to spill all of the water they drew out and to feed the camels any dough that had been contaminated by that water; and he ﷺ ordered them to instead draw water from the well that was meant for camels.^[2] And he ﷺ said, “Do not enter the homes of those who had wronged their own selves, unless you go inside crying; such is the precaution you must take in order to avoid being afflicted with what they became afflicted (Allah’s punishment).” The Prophet ﷺ then spurred his riding camel onwards, and continued to make it ride at a very fast pace until the abodes of the people of Thamood were behind him.^[3]

The ancient land and homes of the people of Thamood were not and are not to be taken lightly; the Prophet ﷺ took the matter so seriously that he ﷺ forbade his Companions ؓ from benefiting from even the wells that were used by them. The land of Al-Hijr was a place upon which descended the punishment of Allah ﷻ; so if the Companions ؓ were to remain there at all, they would, the Prophet ﷺ made it clear, have to cry in order to avoid the punishment of Allah ﷻ.

^[1] Refer to *Al-Fathul Rabbaanee* (21/195); to *Musnad Ahmad*, the *Musnad* of the *Ash-Shamiyyoon*, the *Hadeeth* of Abu Kabshah Al-Anmaaree; to *At-Tabaraanee* in his *Mo’jam Al-Kabeer*; and to *Mujma’ Az-Zawaa'id* by Al-Haithamee.

^[2] Refer to *Saheeh Bukhaaree*, the Book of Prophets, *Hadeeth* number: 3379; and to *Saheeh Muslim*, the Book of Az-Zuhd and *Ar-Raqaa'iq*, chapter, “Do not Enter the Homes of Those Who Wronged Themselves.”

^[3] Refer to *Saheeh Bukhaaree*, the Book of Prophets, *Hadeeth* number: 3381; and to *Saheeh Muslim*, the Book of Az-Zuhd and *Ar-Raqaa'iq*, chapter, “Do not Enter the Homes of Those Who Wronged Themselves.”

Allah ﷻ informed us about the people of past nations only so that we can take heed and learn from their mistakes. When we pass by the former abodes of those people, the lesson should be more intense, our reflection deeper, and our fear of Allah's punishment greater. It was for this very reason that the Prophet ﷺ hurried his pace and wrapped himself up in his garment when he passed by the abodes upon which descended the anger and wrath of Allah ﷻ.^[1] And it was for the same reason that he ﷺ said to his Companions ؓ, "Do not enter the homes of those who had wronged their own selves, unless you go inside crying; such is the precaution you must take in order to avoid being afflicted with what they became afflicted (Allah's punishment)."

The Death Of The Companion **'Abdullah (Dhul-Bijaadain) ؓ**

'Abullah ibn Mas'ood ؓ said, "I woke up in the middle of one particular night while I was with the Messenger of Allah ﷺ in the Tabook expedition. I saw a flame to one side of the encampment, and so I followed it to see what was there. When I reached it, I saw the Messenger of Allah ﷺ, Abu Bakr ؓ, and 'Umar ؓ. There too was 'Abdullah Dhul-Bijaadain Al-Muzanee (i.e., his corpse), and he was dead.... The Prophet ﷺ said (to Abu Bakr ؓ and 'Umar ؓ), 'Bring closer your brother.' They did so, and when the Prophet ﷺ prepared to place him in the side compartment of his grave, he ﷺ said, 'O Allah, I am this night pleased with him, so be pleased with him as well.'" The narrator of this *Hadeeth* related that 'Abdullah ibn Mas'ood ؓ then said, "Oh, would that I was the dweller of this grave."^[2]

This story illustrates how the Prophet ﷺ was faithful to his Companions ؓ, for, while being the leader of the entire Muslim

^[1] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 480).

^[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 598); to *Al-Isaabah* by Ibn Hajar, who said, "Bukhaaree related it in its entirety with the same narrators. Although it is true that the men who narrated this *Hadeeth* are all trustworthy, the chain of the narration is disconnected."

nation, he ﷺ was the one who went inside of 'Abdullah Al-Muzanee's grave in order to bury him. To be sure, 'Abdullah Al-Muzanee ؓ died a martyr; he had sacrificed everything, leaving all of his worldly possessions behind him, in order to perform *Jihaad* alongside the Messenger of Allah ﷺ. Therefore, by personally burying 'Abdullah Al-Muzanee ؓ and by supplicating for him, the Prophet ﷺ was showing by example how a martyr should be honoured.

We learn two rulings from the story of 'Abdullah Al-Muzanee's death: First, it is permissible, based on the timing of 'Abdullah Al-Muzanee's burial, to bury the dead in the middle of the night; sometimes, doing so might even be recommended, for it is *Sunnah* to bury the dead as quickly as possible. And second, a certain kind of envy is permissible in Islam, and here I am referring to the desire to have something good befall you just as it befell someone else. This is proven by the saying of 'Abdullah ibn Mas'ood ؓ, "O, would that I was the dweller of this grave," for 'Abdullah ibn Masood ؓ said this after he heard the Prophet ﷺ say about 'Abdullah Al-Muzanee, "O Allah, I am indeed pleased with him this night, so be pleased with him as well." This kind of envy is completely different from jealousy, which is pure evil; for jealousy involves wanting someone else to lose a blessing that Allah ﷻ bestowed upon him, and the kind of envy I am referring to here doesn't. In fact, the sentiment that 'Abdullah ibn Mas'ood ؓ expressed is one that is felt by every believer, for what believer would not want to be the recipient of such a wonderful invocation by the Prophet ﷺ.

Incidentally, Ibn Hishaam related the story that explains why 'Abdullah Al-Muzanee ؓ was nicknamed 'Dhul-Bijaadain.' I should first, however, point out that Dhul-Bijaadain literally means the possessor of two Bijaads, and a Bijaad is a coarse garment. When 'Abdullah Al-Muzanee ؓ embraced Islam, his people persecuted him. Wanting to be saved from being tortured at their hands, he ran away and migrated to the Messenger of Allah ﷺ in Al-Madeenah. When he left them, however, he had

nothing left to wear other than a Bijaad garment, which was not enough to cover his entire body. And so when he drew near to Al-Madeenah, he tore his Bijaad garment in two, wearing one part to cover the lower area of his body and the other to cover the upper part of his body. Thus properly covered, he ﷺ entered Al-Madeenah and went to the Messenger of Allah ﷺ. It was because of this incident that he ﷺ was thereafter called "The possessor of two Bijaads (Dhul-Bijaadain)."[1]

Some Of The Miracles That Occurred During The Tabook Expedition

1) Allah ﷻ Sends a Cloud to the Muslims After the Prophet ﷺ Suppliated for Rain

After the Companions ﷺ passed by the former homes of the people of Thamood, they ran out of water. This prompted them to complain about their situation to the Messenger of Allah ﷺ, who invoked Allah ﷻ for rain. Allah ﷻ then sent a cloud to them and it continued to rain until the thirst of every person in the army became quenched; they were even able to fill their canteens and containers with water for the next stage of their journey. This was certainly a miracle for which the believers became thankful; the hypocrites, however, reacted differently. The Muslims went to one particular hypocrite who accompanied the army and said, "Woe upon you! Is there any proof after this that one could want?" "It was only a passing cloud," he retorted. A party among the hypocrites accompanied the Muslim army, and they showed their true colours throughout the expedition, as we will, *In Sha Allah*, discuss in some of the following sections of this work.

2) News of a Missing Camel

At some point during the journey to Tabook, the Prophet's camel strayed, and the Companions ﷺ went out to look for it. While

[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/182).

some of the Companions ؓ were out searching for the camel, the Prophet ﷺ was with a man named 'Umaarah ibn Hazm ؓ, a man who held the distinctions of having made the Pledge of Al-'Aqabah and of having participated in the Battle of Badr. And while the Prophet ﷺ and 'Umaarah ؓ were together, a group of men were sitting beside 'Umaarah's riding animal, and seated among those men was Zaid ibn Al-Lusait, who was a hypocrite. Zaid ibn Al-Lusait said to those who were with him, "Does not Muhammad claim he is a Prophet? And does he not inform you about (news from) the heavens? Yet he does not even know where his camel is!"

Meanwhile, elsewhere in the Muslim encampment, the Messenger of Allah ﷺ said to 'Umaarah ؓ, "Verily, a man has (just) said, 'Here is Muhammad, informing you that he is a Prophet, and claiming that he informs you about news that pertains to the heavens, yet he does not even know where his camel is.' Verily, by Allah, I only know what Allah teaches me, and He has indeed guided me to it (to the lost camel): It is in this valley, in such and such narrow pass; it was held back because its reins got stuck in (the branches of) a tree, so go to it, and bring it back to me." They went, found it exactly where the Prophet ﷺ told them it would be, and took it back to the Prophet ﷺ.

'Umaarah ؓ then returned to his part of the campsite, to where he had left his riding animal and belongings. He ؓ said to the people that were gathered around his things, "By Allah, the Messenger of Allah ﷺ just informed us about something that is truly amazing," after which he ؓ went on to tell the rest of the story. One of the men said, "By Allah, it was Zaid who said that! He said it shortly before you came!" 'Umaarah ؓ approached Zaid ibn Al-Lusait and began to poke him in the neck, all the while saying, "O servants of Allah, come to me, for there has been, while I did not perceive it, a deceitful person seated in the midst of my things. Leave my campsite, O enemy of Allah! And do not ever again keep company with me."

Ibn Ishaq wrote, "Some people claimed that Zaid repented

afterwards, and some people said, 'He continued to be accused of evildoing until he died.'"^[1] And Allah ﷻ knows best.

3) The Prophet ﷺ Warns His Companions ﷺ about the Coming of a Severe and Violent Wind

While the Prophet ﷺ was at Tabook, he ﷺ informed his Companions ﷺ that a violent wind was on the way, and he ﷺ ordered them to take certain safety precautions: They were remain as low upon the ground as possible, and they were to tie up all of their animals. And sure enough, the violent windstorm did come, and with such ferocity that it carried objects to far-off places in the air.^[2] Imam Muslim (may Allah have mercy on him) related in his *Saheeh* that Abu Humaid ﷺ said, "We continued travelling until we reached Tabook, and once there, the Messenger of Allah ﷺ said, 'Tonight, a violent wind will blow down upon you, so let no one among you stand up; and whosoever among you has a camel, let him tie its reins up.' (And just as the Prophet ﷺ had foretold,) the violent wind blew down upon us. A man (disobeyed the Prophet's command and) stood up, and the wind carried him away until it cast him down beside Mount Taiy."^[3]

4) The Miracle of the Tabook Spring, a Miracle Whose Effects are Felt Until this very Day

Mu'aadh ibn Jabal ﷺ related that the Messenger of Allah ﷺ said, "Verily, tomorrow you will, *In Sha Allah* (Allah Willing), reach the water source of Tabook, and you will not reach it until forenoon. Whosoever among you reaches it (first), let him not touch any of its water until I come." Mu'aadh ﷺ said, "When we went to it, we found that two men had beaten us to it. And the spring was like a *Shiraak* (a part of a shoe; what is important is that the expression

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/177).

^[2] Refer to *As-Siraa' Ma'as Salbiyyoon* (pg. 141).

^[3] Refer to *Saheeh Muslim*, with the commentary of Imam An-Nawawee (15/42) and to *Mukhtasir Muslim*, *Hadeeth* number: 1543.

means that there was very little water): (only) some water was flowing from it." The Messenger of Allah ﷺ asked the two men, "Did you touch any of the water?" They said, "Yes." The Prophet ﷺ cursed them and said a number of things to them. Then little by little, the people scooped out water from the spring with their hands and poured it all in one place. The Messenger of Allah ﷺ used the water to wash his face and hands, and allowed the used water to drop back into the spring, which suddenly began to flow with an abundance of water, so much water, in fact, that every person in the three-thousand man army quenched his thirst.^[1]

And the Messenger of Allah ﷺ said to Mu'aadh ibn Jabal ؓ, "O Mu'aadh, the time draws near when and if you live long, you will see it for yourself this place will be filled with gardens."^[2] The area of Tabook and the valley that contained the spring were bleak, desolate places; there was too little water for any vegetation to grow. But upon the hands of His Messenger ﷺ, Allah ﷻ blessed the land by making an abundant quantity of water flow through it. This miracle served not just to help the thirsty army of the Prophet ﷺ, but also to bless people of ensuing generations. The Prophet ﷺ told Mu'aadh ؓ that, after the passing of only a short while, Tabook was going to become a land of verdant gardens, trees, and plentiful crops; and after a short while passed, this prophecy came true. And until this day, Tabook is noted for its superior gardens, vegetation, and crops, all of which attests to the truthfulness of the Prophet ﷺ and of his message.

5) Increasing the Quantity of Food

Abu Sa'eed Al-Khudree ؓ said, "During the Tabook expedition, when the people became afflicted with hunger, they said, 'O Messenger of Allah, if you would give us permission to slaughter our camels, we would eat and take oil from the fat (of the

^[1] Refer to *Saheeh Muslim*, with the commentary of Imam An-Nawawee (15/41) and to *Mukhtasar Muslim*, Hadeeth number: 1530.

^[2] Refer to *Saheeh Muslim*, with the commentary of Imam An-Nawawee (15/41) and to *Al-Fathul-Rabbaanee* (21/196).

camels)." The Messenger of Allah ﷺ said, "Then do so," but 'Umar ؓ came and said, "O Messenger of Allah, if they do that, we will have a shortage of riding animals. So instead, ask them to bring their extra provisions, and then invoke Allah to bless them..."

The Messenger of Allah ﷺ asked for a leather mat; one was handed to him, and he spread it out onto the ground. He ﷺ then asked the people to bring their extra provisions. One man came with a handful of corn; another came also with a handful of corn; and yet another brought a piece of bread, until a small quantity of food had been gathered onto the mat. Next, the Prophet ﷺ asked his Companions ؓ to bring their containers and to fill them up with the food on the mat. Miraculously, the food increased, so that the Muslims were able to fill every single container in the encampment; other than the food that was stored in the containers, every single soldier ate to his fill; and still, there was some food left over. The Messenger of Allah ﷺ said, "I bear witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah; any servant (of Allah) that meets Allah with these two (testimonies of faith) without feeling doubtful (about them), will not be kept apart from Paradise."^[1]

What The Noble Qur'an Says About The Activities And Attitude Of The Hypocrites During The Tabook Expedition

1) The Hypocrites Mock Pious Muslims

One day during the Tabook expedition, a man said in a gathering, "In my view, our reciters (i.e., those who recite the Qur'an) are the most desirous among us for food, the biggest liars, and the most cowardly when it comes time to fight." Another man in the gathering said, "You have lied; you are a hypocrite, and I will

^[1] *Saheeh Muslim*, the Book of Faith, *Hadeeth* number: 27.

indeed inform the Messenger of Allah ﷺ (about what you said).” When the Messenger of Allah ﷺ heard about what the first man had said, Verses of the Qur’an were revealed.

‘Abdullah ؓ said “I saw him (i.e., the man who said the above-mentioned lies) clinging to a rope that was attached to the camel of the Messenger of Allah, while he was being hit with stones, and while he was saying, ‘O Messenger of Allah, we were only talking idly and joking.’ The Messenger of Allah ﷺ answering him, “Was it at Allah, and His Ayaat (proofs, evidences, Verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking?”

According to the narration of Qataadah, ‘Abdullah ؓ said, “While the Messenger of Allah ﷺ was on his expedition to Tabook, a group of hypocrites, who were riding ahead of him, said, ‘This man (they were referring to the Prophet ﷺ) wants to conquer the castles and fortresses of Ash-Sham (Syria and surrounding regions)? Never will that happen! Never will that happen!’ Allah ﷻ informed His Prophet ﷺ about what they had said, and the Prophet of Allah ﷺ said, ‘Confine these riders.’ He ﷺ then went to them and said, ‘You said such and such?’ They swore (by Allah), saying, ‘We were only talking idly and joking.’ And Allah ﷻ then revealed the Verse:

﴿يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾﴾

“The hypocrites fear lest a Soorah (Chapter of the Qur’an) should be revealed about them, showing them what is in their hearts. Say: “(Go ahead and) mock! But certainly Allah will bring to light all that you fear.” If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?” (Qur’an 9: 64, 65)”

The question, “Was it at Allah, and His Ayaat (proofs, evidences,

Verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking," was tantamount to the question: "When you were joking and playing, you found nothing to joke about other than the commands of Allah, Allah's signs, and Allah's Messenger, who came to guide you and take you out of darkness so that he can bring you into the light?" Then, in the next Verse, Allah ﷻ informed them that their mocking about such things brought them into disbelief:

﴿لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾^(٦٦)

"Make no excuse ; you have disbelieved after you had believed . If We pardon some of you , We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.)." (Qur'an 9: 66)

This Verse means: Do not make this excuse to defend your crime, for being playful is not an excuse to perpetrate the greatest crime a person can commit: disbelief. And even if We forgive some among you because they repented such as Mukhasshin ibn Humayyir We will punish certain others among you for their crime and for refusing to repent for it.^[1]

2) Harming the Messenger of Allah ﷺ and the Believers, and Attempting to Assassinate the Messenger of Allah ﷺ

Allah ﷻ revealed the following Verse about the hypocrites:

﴿يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَسْتَوَلُوا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾^(٧٤)

^[1] Refer to *Tafseer Al-Maraaghee* (3/153).

"They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper." (Qur'an 9: 74)

Ibn Katheer related that Ad-Dahhaak said, "On one of the nights of the Tabook expedition, a group of hypocrites intended to attack the Messenger of Allah ﷺ while he was riding; the co-conspirators consisted of somewhere between thirteen and nineteen men, and this Verse (i.e., Qur'an 9: 74) was revealed about them."^[1]

And according to the narration of Al-Waahidee, Ad-Dahhaak said, "The hypocrites (i.e., some of them) went out with the Messenger of Allah ﷺ to Tabook, and when they would be alone among themselves, they would curse the Messenger of Allah ﷺ and his Companions , and they would (verbally) attack the religion (of Islam). Hudhaifah conveyed what they would say to the Messenger of Allah ﷺ, who said to them, 'O people of hypocrisy, what is this (saying) that has been conveyed to me from you?' They swore (by Allah) that they said none of those things, and Allah revealed this Verse (Qur'an 9: 74) to expose their lies."^[2]

Also in the above-mentioned Verse, Allah ﷻ referred to their plot to murder the Prophet ﷺ: "And they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out." They resolved to execute their plot at Al-'Aqabah, when the Prophet ﷺ was returning from Tabook. Hudhaifah ibn Al-

^[1] Tafseer Ibn Katheer (2/372).

^[2] Refer to Asbaab An-Nuzool by Al-Waahidee (pg. 251).

Yamaan ؓ and 'Ammar ؓ were together steering the camel of the Messenger of Allah ﷺ until they reached Al-'Aqabah, when twelve riders suddenly appeared and blocked their way. Hudhaifah ؓ pointed out to them; he ﷺ yelled out, and they turned away and fled. The Messenger of Allah ﷺ later asked Hudhaifah ؓ and 'Ammar ؓ whether they recognized the riders, and they both responded, "No, O Messenger of Allah. They had their faces covered, but we did recognize their riding camels." The Prophet ﷺ said, "Those men will remain hypocrites until the Day of Resurrection. Do you know what they intended to do (before they were scared off)?" Hudhaifah ؓ and 'Ammar ؓ said, "No." The Prophet ﷺ said, "They wanted to crowd around me at Al-'Aqabah and throw me off of it (off of its cliff)." Allah ﷻ said about those hypocrites: "And they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty," which means: There is nothing in the message of Islam or in the sending of the Prophet ﷺ that should make them upset or desirous of revenge, unless it be that they are upset about the fact that Allah and His Messenger ﷺ enriched them with a share of the spoils of war that the Muslims won in battle. But are not such worldly things that which they are most desirous of in the first place?

And to establish the proof against them, Allah ﷻ offered them the opportunity to repent and warned them that, if they didn't repent, He ﷻ would punish them both in this life and in the Hereafter: "If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper."

The Return From Tabook To Al-Madeenah; And The Noble Qur'an Discusses Those Who Stayed Behind From The Expedition As Well As About *Masjid Ad-Diraar*

Having spent twenty nights in Tabook, the Messenger of Allah ﷺ returned to Al-Madeenah; and on the way back, he ﷺ ordered that *Masjid Ad-Diraar*, the *Masjid* that was built by the hypocrites, be destroyed.

As the Prophet ﷺ approached Al-Madeenah, children came out to *Thaniyyatul-Widaa'* to meet him. The Prophet ﷺ then entered Al-Madeenah, prayed two units of prayer in his *Masjid*, and sat down for those people who wanted to come and meet him, and here I am referring to those who stayed behind from the Tabook expedition. They all wanted to meet with the Prophet ﷺ and to present to him their excuses for having stayed behind. In all, there were four categories of people who stayed behind:

- 1) Those who had Islamically valid excuses for remaining behind; these Allah ﷻ excused.
- 2) Those who did not have valid Islamic excuses for remaining behind, but who were nonetheless forgiven by Allah ﷻ because they sincerely repented.
- 3) Bedouin hypocrites who lived in the lands that surrounded Al-Madeenah.
- 4) The hypocrites of Al-Madeenah.

Those Who Had Valid Islamic Excuses

Allah ﷻ said:

﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ
غَفُورٌ رَحِيمٌ ٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا
أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَيْنُهُمْ تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ
﴿٩٢﴾

“There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihaad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: “I can find no mounts for you,” they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad).” (Qur’an 9: 91, 92)

In these Verses, Allah ﷻ made it clear that those who had valid Islamic excuses were not blameworthy and that there was no sin upon them for having stayed behind. Who were these people? Some scholars mention only some of the categories of people who had valid excuses, but the truth is that anyone who was not able to make the journey to fight feeble old men, blind people, people who were chronically ill, and poor people who did not have enough money to make the journey had a valid Islamic excuse. But Allah ﷻ did nonetheless mention a condition for there being no sin upon them: They had to be

﴿إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾

“If they are sincere and true (in duty) to Allah and His Messenger.”

In the second of the two above-mentioned Verses, Allah ﷻ mentioned a special category of people, saying:

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾

'Nor (is there blame) on those who came to you to be provided with mounts, and when you said: 'I can find no mounts for you.'

They were given special mention because of how they reacted to not being able to perform *Jihaad* alongside the Messenger of Allah ﷺ. Allah ﷻ:

﴿تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾ (٩٢)

"They turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad)."

Those Who Stayed Behind Without Valid Excuses, But Then Were Forgiven By Allah ﷻ

There are three Verses in the Qur'an that discuss this category of people:

1) Allah ﷻ said:

﴿وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (١٠٢)

"And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most-Merciful." (Qur'an 9: 102)

These people stayed behind from the Tabook expedition without a valid excuse, but they differed from the hypocrites in that they didn't come up with false excuses; instead, they acknowledged their mistakes, they repented, and they hoped for forgiveness from Allah ﷻ. "Righteous" in "they have mixed a deed that was

righteous" refers to the good deeds they performed prior to the Tabook expedition, such as acts of worship and the *Jihaad* they performed alongside the Prophet ﷺ in previous battles. And the meaning of "with another that was evil" is clear; it refers to how they stayed behind from the Tabook expedition. But even that evil act they followed up with a good deed: they repented.

It is important to note here that acknowledging a mistake does not constitute complete repentance; rather, two additional components are required for one's repentance to be complete: One must regret what happened in the past, and one must make a firm resolve never to commit the same mistake again in the present or future. The people we are discussing here fulfilled all of these conditions.

Allah ﷻ said:

﴿سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ﴾

"Perhaps Allah will turn unto them in forgiveness."

The word 'Asa is correctly translated as 'perhaps'; nonetheless, when it is used in reference to Allah ﷻ in the Noble Qur'an, it means something that will certainly happen. When a human being offers someone hope for something, he will most likely fulfill that hope if he is generous and kind in nature. When Allah ﷻ gives hope for something, that thing has to happen, since He ﷻ is the Most Generous of the generous ones, and since He is

﴿إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

"Oft-Forgiving, Most-Merciful."

2) Allah ﷻ said:

﴿وَأَخْرُوتَ مُرَجَّوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٠٦﴾﴾

"And others await Allah's Decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise."
(Qur'an 9: 106)

Those that "await Allah's Decree, whether He will punish them or will forgive them" refers to three people in particular Hilaal ibn Umayyah ؓ, Ka'ab ibn Maalik ؓ, and Muraarah ibn Ar-Rabee' ؓ. They wanted to go out with the Muslim army, but for some reason didn't; they didn't have a valid excuse, but at the same time they were not hypocrites. Far from it, in fact, for they were very sincere Muslims. When the Prophet ﷺ returned, and people began to present their excuses, those three said, "We have no excuse; all that we have is the mistake we made." They offered no excuse, and they didn't do as the people of the As-Siwaaree did tie themselves up to the columns of the *Masjid*, waiting for their repentance to be accepted. The Prophet ﷺ ordered the general population of Muslims to stay away from the aforementioned three Muslims. Fifty nights passed by and throughout that time they had no idea whether Allah ﷻ would forgive them or not.^[1]

3) Allah ﷻ said:

﴿وَعَلَى الْفَلَكِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ
عَلَيْهِمْ لِيَسْتَوْبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝﴾

"And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet ﷺ) left (i.e., he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful." (Qur'an 9: 118)

This Verse particularly refers to the same three Muslims: Hilaal ibn Umayyah ؓ, Ka'ab ibn Maalik ؓ, and Muraarah ibn Ar-Rabee' ؓ. In an upcoming section, we will discuss their story at

^[1] Refer to *Tafseer Al-Aaloosee* (11/17).

length, In Sha Allah (Allah Willing), because of the various lessons and morals it contains.

Bedouin Hypocrites Who Lived In The Lands That Surrounded Al-Madeenah

This Verse was revealed about Bedouin hypocrites:

﴿وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ
وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٩٠﴾

"And those who made excuses from the Bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve." (Qur'an 9: 90)

We learn from this Verse that there were two groups of Bedouin hypocrites: The first group consisted of people who gave false excuses, and the second consisted of people who did not even bother to come up with false excuses, but instead remained comfortable in their homes, without having any valid reason to stay behind from the expedition. In the above-mentioned Verse, Allah ﷻ warned them of a severe punishment:

﴿سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ﴾

"A painful torment will seize those of them who disbelieve."

The Hypocrites Of Al-Madeenah Who Stayed Behind From The Tabook Expedition

Allah ﷻ said:

﴿فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ
كَانُوا يَفْقَهُونَ ٨١ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ٨٢﴾ فَإِنْ

رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنَوْكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٣﴾

"Those who stayed away (from Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat," if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins). If Allah brings you back to a party of them (the hypocrites), and they ask you permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind." (Qur'an 9: 81-83)

We learn from these Verses that the hypocrites not only stayed behind, but were happy to stay behind, as opposed to sincere believers, who became grief-stricken when they found out that they would not be able to participate in *Jihaad* alongside the Messenger of Allah ﷺ. The hypocrites warned Muslims not to go to Tabook, not to march forth in the heat. But Allah ﷻ informed them that the destination they were headed towards, the Hellfire, is much 'more intense in heat, if only they could understand!'

Next, Allah ﷻ told the hypocrites that they could laugh as much as they wanted to, even for the rest of their lives if that is what they desired; but even if they laughed throughout their entire lives, it would be little compared to how much they will cry in the Hereafter. This world is fleeting; the Hereafter is everlasting.

Then Allah ﷻ instructed the Prophet ﷺ to inform the hypocrites, in effect, that it was too late for them they had gone too far, and their situation was never going to improve:

﴿فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنَوْكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٣﴾﴾

"If Allah brings you back to a party of them (the hypocrites), and they ask you permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."

By now, the astute reader should have noticed a stark contrast between the stern punishment that the Prophet ﷺ gave to sincere believers who stayed behind they were completely cut off from society for fifty nights and the leniency with which he ﷺ dealt with the hypocrites who were not punished after they came forward with their excuses. Why were the two groups treated so differently? Well, the hypocrites were beyond hope; they did not deserve the tough love that is given to a person when it is hoped that he will change. On the other hand, the sincere believers who stayed behind from Tabook repented; harshness towards them was in fact merciful treatment, since they were given a period during which they could become purified from their sins, and come out with stronger faith than they ever had before. Moreover, although it is true that they went through a period of misery that lasted for fifty nights, they were then honoured in a manner that they could never have imagined: Allah ﷻ revealed Verses of the Qur'an in which He ﷻ announced their forgiveness Verses that will continue to be recited on the tongues of men until the Day of Resurrection. Punishment for them, therefore, was a form of mercy; whereas leniency towards the hypocrites was actually the harshest punishment they could have received, for it was a way of saying, "You are beyond hope; you are being given a period respite now, but the Hellfire will certainly be your ultimate destination; and not only will you be in the Hellfire, you will be in its lowest depths." Being that the hypocrites were given a period of respite, the Prophet ﷺ was ordered to deal with them based on their outward actions. For it was not befitting for him ﷺ to have punished them in this world for their hidden lies.

Ibn Al-Qayyim (may Allah have mercy on him) summed up the matter quite succinctly when he said, "This is the way in which the Lord ﷻ punishes His servants. He ﷻ disciplines His believing

servant whom He loves...for the smallest of mistakes, so that believing servant always remains vigilant and wary. As for the one who has fallen from the eye of Allah, the one whom Allah wishes to humiliate, Allah leaves him to his sins. Every time such a person commits another sin, Allah ﷻ gives him another blessing.”^[1]

Masjid Diraar

The following Verses of the Noble Qur'an were revealed during the Prophet's return journey from Tabook:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَاجًا
لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ
إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ
أَقْبَىٰ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

“And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e., who clean their private parts with dust [i.e., to be considered as soap) and water for urine and stools, after answering the call of nature.” (Qur'an 9: 107, 108)

To understand the reason why these Verses were revealed, we have to go back and study the background of a man named Abu 'Aamir Ar-Raahib. Abu 'Aamir was from the Khazraj tribe, one of the two native tribes of Al-Madeenah, and during the pre-Islamic days of ignorance, he became a Christian. He had always been a

^[1] Refer to *Zaad Al-Ma'aad* (3/578).

revered chieftain of his tribe, but he soon became a learned Christian scholar and a devoted worshipper as well.

When the Messenger of Allah ﷺ migrated to Al-Madeenah, the people of the Aus and Khazraj tribes embraced Islam; but Abu 'Aamir refused to become a Muslim, and he was a very vocal opponent of Islam and of the Messenger of Allah ﷺ. As the days went by, Islam became more and more dominant in Al-Madeenah; and soon the Muslims proved that they were a force to be contended with in the region when they defeated the polytheists of the Quraish at Badr. By then, even the people who were opposed to Islam in Al-Madeenah outwardly became Muslims, though they inwardly harboured their disbelief. These people became the hypocrites. Abu 'Aamir, however, chose not to be one of them; he wanted to outwardly remain a polytheist, and so he fled Al-Madeenah and made his way to the polytheists of the Quraish, with the intention of helping them in their war against the Messenger of Allah ﷺ. He played a major role on the side of the polytheists in the Battle of Uhud; he took the initiative to dig holes on the battlefield, and the Prophet ﷺ later fell into one of them and then sustained certain injuries. And prior to the commencement of the battle, Abu 'Aamir went to his people from the *Ansaar* and tried to convince them to change sides. Once they found out what he had to say, they answered, "May Allah not bless you, O evildoer, O enemy of Allah." He responded, "By Allah, evil has afflicted my people ever since I left them."

When Abu 'Aamir had decided to flee from Al-Madeenah, the Prophet ﷺ invited him to Islam and recited the Qur'an to him. But none of that had any effect on him; the more he was advised, the more rebellious he became; the more he was treated with kindness, the deeper he fell into his disbelief. The Messenger of Allah ﷺ supplicated to Allah ﷻ to make Abu 'Aamir die as an outcast, and his supplication was answered.

After the conclusion of the Battle of Uhud, Abu 'Aamir went to Haraql, the Emperor of Rome, and asked for his help in his war against the Prophet ﷺ. He stayed in Haraql's court for a while,

and was promised the help he wanted; meanwhile, he wrote to his hypocrite friends in Al-Madeenah, people who were loyal to him because they were of the same tribe and, more importantly, because they shared a common enemy. In his letters to them, Abu 'Aamir promised them that he would soon bring an army to help them destroy the Prophet ﷺ and his Companions ﷺ, and he ordered them to build a command-post, a stronghold of sorts, a place from which they could organize their activities.

In response to his request, they began constructing a *Masjid* right beside *Masjid Quba*. They finished constructing it before the Messenger of Allah ﷺ departed for the Tabook expedition, and they asked him to visit them and pray in their *Masjid*. They knew that if the Prophet ﷺ prayed in their *Masjid*, he ﷺ would, in effect, be putting a stamp of legitimacy onto it. They mentioned to him that they had built it for weak and sick people who would be saved from a longer walk to *Masjid Quba*, especially during the cold days of winter. But Allah ﷻ protected the Prophet ﷺ, and he never prayed in their *Masjid*. He ﷺ was about to go to Tabook, and so he ﷺ said to them, "Verily, we are about to go out on a journey, but when we return, Allah Willing."

But when the Prophet ﷺ was returning from Tabook and only a day's journey or less separated him from Al-Maeenah, Jibreel ﷺ descended with news about *Masjid Diraar* (the *Masjid* of the hypocrites; *Diraar* literally means something that is harmful), informing the Prophet ﷺ about the evil intentions of those who built it and of their desire to use it as a base from which they could sow dissension between the believers regarding *Masjid Quba*, which was built, from the very first day, upon foundations of piety. As a result of this news, the Messenger of Allah ﷺ sent men to *Masjid Diraar* and ordered them to make sure that it would be destroyed before he returned to Al-Madeenah. This, as Ibn Katheer (may Allah have mercy on him) explained, is the reason why the above-mentioned Verses were revealed.

And as for the meaning of those Verses, Allah ﷻ informed us in them that the hypocrites had four motives for building *Masjid Diraar*:

- 1) They were motivated by their disbelief.
- 2) They wanted to harm Muslims.
- 3) They wanted to disunite the believers, by making as many of them as possible forsake *Masjid Quba* and pray in their *Masjid* instead.
- 4) They intended to make their *Masjid* "an outpost for those who warred against Allah and His Messenger (Muhammad ﷺ)."

Allah ﷻ thwarted their plan, ordering the Prophet ﷺ and his Companions ﷺ to never pray in their *Masjid*: "Never stand you therein." Furthermore, He ﷻ ordered his Prophet ﷺ to destroy *Masjid Diraar*. The Messenger of Allah ﷺ then gathered a team that consisted of 'Ammar ibn Yaasir ﷺ, Maalik ibn Ad-Dukhshum ﷺ, and others, and he ﷺ said to them, "Go to this *Masjid*, the attendees of which are wrongdoers; then destroy it and burn it (to the ground)." They then went and executed his command.

And so that the hypocrites could not say, "We invited the Messenger of Allah ﷺ to pray but he refused," Allah ﷻ made it clear that he ﷺ and his Companions ﷺ should continue to pray in *Masjids* that are built, from the very first day, upon piety *Masjids* such as *Masjid An-Nabawee* and *Masjid Quba'*. As for the "*Masjid* whose foundation was laid from the first day on piety" in the above-mentioned Verse, Ibn 'Aashoor was of the view that it refers not to a specific *Masjid*, but to *Masjids* that were then built upon piety; and in that sense, the Verse is referring to two specific *Masjids*: *Al-Masjid An-Nabawee* and *Masjid Quba'*.

Allah ﷻ then said about the *Masjid* whose foundation was laid from the first day on piety, "In it are men who love to clean and purify themselves." Ibn Maajah ﷺ related that, when this Verse was revealed, the Messenger of Allah ﷺ said, "O people of the *Ansaar*, Allah has indeed praised you for the manner in which you purify yourselves, so how is it that you purify yourselves?" They said, "We perform ablution for prayer, we take a shower when we enter into a state of major impurity, and we purify ourselves (i.e.,

after releasing our bowels) with water.” The Prophet ﷺ said, “Then it is that (for which you were praised), so continue to adhere to the same practices.”^[1]

The Lessons and Morals of the Masjid Diraar Incident

1) Regardless of Each Disbeliever’s Particular Form of Disbelief, Disbelievers as a Group are Supporters of One Another

Abu ‘Aamir was an adherent of Christianity, a religion that has its roots in monotheism; nonetheless, he sided with polytheists in their war against the Messenger of Allah ﷺ. He became extremely angry when the polytheists lost at Uhud, and he went to the center of idol-worship and polytheism during those times, Makkah, and encouraged its inhabitants to continue their war against the Muslims. So as a Christian, he preferred idol-worshippers to Monotheists, thus exemplifying the meaning of this Verse from the Noble Qur’an:

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ﴾ (٧٣)

“And those who disbelieve are allies to one another (and) if you (Muslims of the whole world collectively) do not do so (i.e., become allies, as one united block with one Khalifah chief Muslim ruler for the whole Muslim world to make victorious Allah’s religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).” (Qur’an 8: 73)

^[1] Refer to *Sunan Ibn Maaajah*, the Book of Purification, chapter, “Purifying Oneself (After Going to the Washroom) with Water; and to *Nasbur-Raayah* by Az-Zaila’ee, who said, “Its chain is acceptable, although it is true that ‘Utaibah ibn Abee Hakeem has been criticized by some.” Abu Haatim said about ‘Utaibah, “He is a good *Hadeeth* narrator.” Ibn ‘Adee said, “I hope that there is no harm in (related from) him,” and An-Nasaee said that he is weak. Ibn Mu’een related two narrations from him. Al-Haakim related this narration in *Al-Mustadrak* and declared it to be authentic, and Al-Baihaquee related it in his *Sunan*.

2) The Deceptive Ways of Hypocrites

It is very dangerous for Muslims to make compromises with hypocrites and others of their ilk. Muslims might be tempted to appease them by meeting them halfway, not understanding the potentially damaging and far-reaching ramifications of doing so. In the case of the hypocrites that were around during the Prophet's time, they wanted the Prophet ﷺ to pray in their *Masjid* for one reason and one reason only; they knew that, if the Prophet ﷺ answered their invitation, he ﷺ would, in effect, be confirming the legitimacy and validity of their *Masjid*, *Masjid Diraar*. Such are the subtle forms of deception that Muslims must always be wary of when dealing with evil people. As for the Prophet ﷺ, Allah ﷻ protected him and informed him about the evil intentions of the hypocrites. Had Allah ﷻ not done so, the Prophet ﷺ would not have known about the secret, evil intentions of the hypocrites, and he ﷺ would have prayed in their *Masjid*; as a result, the hypocrites would have succeeded in bringing some weak Muslims to their *Masjid*, and would have then tried to have a bad influence on them.

3) A Decisive Solution to the Problem

At times, appeasement is not the best way to deal with evil people; in fact, very often a stern approach is required in order to thwart their efforts, to punish them, and to dissuade them from returning to their evil ways in the future. A perfect example of this is the approach the Prophet ﷺ took in dealing with the problem of *Masjid Diraar*. Had the Prophet ﷺ taken mild action against the hypocrites who built it, there is no telling what mischief they would have then concocted. In fact, anything short of destroying *Masjid Diraar* would have been insufficient action on the part of the Prophet ﷺ. Like a chronic illness that needs to be wiped out completely, for the fear of it returning and growing stronger, the problem of *Masjid Diraar* had to be dealt with once and for all, and that meant not only destroying it, but burning what remained of it as well.

The punishment worked wonders: the hypocrites became so frightened of continuing in their efforts to oppose Islam that they lost almost all hope of achieving their aims. Their level of activity decreased, and their numbers dwindled, so that, by the time the Prophet ﷺ died, very few of them remained in Al-Madeenah. In fact, after the destruction of the *Diraar Masjid*, they ceased virtually all activity; thereafter, they could only inwardly bemoan their situation; outwardly, they were too afraid of becoming exposed to try to openly display their enmity towards the Muslims.

4) What Should be Done About Other Places that are Similar to *Masjid Diraar*?

Scholars have discussed at length the ruling regarding places that are like *Masjid Diraar*, in terms of what should be done about them. Following are just a few examples of what has been said on the topic:

- a) Az-Zamakhsharee said, "It is said that every *Masjid* that has been built for show, for the purpose of vying with other *Masjids*, or for any purpose other than the desire to please Allah ﷻ, in addition to any *Masjid* that is built with unlawfully derived money takes on the same ruling as *Masjid Diraar*."^[1]
Dr. 'Abdul-Kareem Zaidan had this to say about Az-Zamakhsharee's statement: "Even when other places take on the ruling of *Masjid Diraar*, should they be destroyed just as *Masjid Diraar*...was destroyed by virtue of the Prophet's command? I do not think so. We can only go as far as to say that *Masjids* that are built for the said purposes are like *Masjid Diraar* in that they are not built upon piety."^[2]
- b) Imam Al-Qurtubee said in his *Tafseer*, "Our scholars have said that any *Masjid* that is built for show or for the purpose of causing harm takes on the same ruling as *Masjid Diraar*: It is not permissible to pray inside of it."^[3]

^[1] Refer to *Tafseer Az-Zamakhsharee* (2/310).

^[2] Refer to *Al-Mustafaad Min Qisas Al-Qur'an* (2/504).

^[3] Refer to *Tafseer Al-Qurtubee* (8/254).

- c) Sayyid Qutub made an interesting point in his *Tafseer*, a point that can be summarized as follows: *Masjid Diraar* was built during the lifetime of the Prophet ﷺ in order to harm Islam and Muslims; the same *Masjid* is taking on new forms today: Activities that are purportedly organized for the service of Islam, but that are really intended to hurt Islam and give it a poor image; books that are written supposedly to clarify the teachings of Islam, but that are really written to confuse readers and give them a poor impression of Islam; organizations that are founded supposedly to help Muslims, but that are really established to persecute them; and the list goes on and on.^[1]
- d) Dr. 'Abdul-Kareem Zaidan said, "Anything that outwardly is legislated (in Islam) but that is used to achieve a non-legislated goal takes on the same ruling as *Masjid Diraar*, because it has in common with *Masjid Diraar* the same elements and spirit." Or in other words, anything that is outwardly legislated but that is used by certain people to harm Muslims takes on the same ruling as *Masjid Diraar*. Based on this principle, certain examples that Imam Ibn Al-Qayyim mentioned do not fit the aforementioned criteria and therefore do not take on the same ruling as *Masjid Diraar*. Some examples he mentioned are places wherein evil takes place: such as houses wherein alcohol is imbibed and prostitutes practice their trade. Such places do not fulfill the criteria mentioned above because they are not outwardly legislated. This simply means that they are not like *Masjid Diraar*; nonetheless, they are purely evil places they are evil both outwardly and inwardly and should consequently be closed down. The only issue of contention here is whether or not they should be likened to *Masjid Diraar*.

In our own Muslim societies today, one does not have to look very far before seeing places that are very similar to *Masjid Diraar*: schools for Muslims that are used to convey false teachings about

^[1] Refer to *Fee Dhilaal Al-Qur'an* (3/1710, 1711).

Islam; *Masjids* that are built for show; *Masjids* that are used to diffuse incorrect beliefs; relief organizations that are purportedly founded to help poor Muslims, but that are really used to turn them into Christians a problem that is specifically prevalent in Africa and other poor regions; and the list continues endlessly.

The building of *Masjid Diraar* was not simply an incident that took place historically and then ended; no, it was an idea that has taken root in the plans of Islam's enemies, and it is a way of waging war against Muslims that the enemies of Islam try to resort to with impunity.

The Story Of The Three Who Stayed Behind From The Tabook Expedition

Many people stayed behind from the Tabook expedition, and we discussed who they were in previous sections. But when one says, "The three who remained behind," or, "The three who didn't join the Tabook expedition," one is referring to these three Companions ؓ in particular: Hilaal ibn Umayyah ؓ, Ka'ab ibn Maalik ؓ, and Muraarah ibn Ar-Rabee' ؓ. Their story is related in books of *Seerah*, *Hadeeth*, and *Tafseer*; and the narrator of their story is none other than Ka'ab ibn Maalik ؓ. The various narrations of the story share a very similar wording. And *Saheeh Bukhaaree* contains one of the story's most detailed accounts. Here, then, is Ka'ab's detailed account of what happened:

"I never stayed behind from any of the Prophet's expeditions other than the Tabook expedition which is not to mention the fact that I stayed behind from the Badr expedition. But the Prophet ﷺ reproached no one who had stayed behind from that expedition, since he ﷺ had went out with one purpose only: to overtake the trading caravan of the Quraish. Allah then brought the Muslims and their enemy together (for battle), without there having been any prior appointment between them.

And I was present with the Messenger of Allah ﷺ on the night of Al-'Aqabah (the night during which the *Ansaar* pledged their Islam to the Messenger of Allah ﷺ), when we made a covenant upon Islam. And I would not want to trade that distinction with

the distinction of having participated in Badr, even though people talk more about Badr than they do about the night of Al-'Aqabah. In actual fact, I was never stronger or richer than I was when I stayed behind from the Tabook expedition. By Allah, never before that did I have two riding animals at the same time, but I had two riding animals during that expedition.

And whenever the Messenger of Allah ﷺ wanted to go on an expedition, he would pretend to be going somewhere else until the time came for the Tabook expedition, when the Messenger of Allah ﷺ went out in the sweltering heat, when he faced a long journey, vast expanses of desert land to traverse, and many enemies. And so he ﷺ made clear to the Muslims their situation, so that they could make adequate preparations for the expedition. He ﷺ informed them exactly where he ﷺ was heading.

There were many, many Muslims with the Messenger of Allah ﷺ; no register could have contained all of their names. Any man that wanted to go into hiding (and not join the expedition) thought that he could remain hidden, so long as revelation from Allah was not revealed about him.

The Messenger of Allah ﷺ left for the expedition when fruits were ripe and the shade was good; he ﷺ and the Muslims made preparations for the journey. I began moving about, so that I could prepare alongside them, but then I would return (to my home) without having accomplished anything. I would then say to myself, 'I can do it,' but I continued to delay until the others began to work very hard (in preparation for the journey). Soon the Messenger of Allah ﷺ and the Muslims were ready to leave, and I still had not made any preparations. I said (to myself), 'I will make preparations in a day or two, and then I will catch up to them. After they departed, I went out to make preparations (for the journey), but I still returned (to my home), without having accomplished anything. I then went out yet again, and yet again I returned (home), without having accomplished anything. I continued in this manner until they had travelled some distance; I then resolved to depart and catch up to them, and

would that I had done so, but it was not decreed for me. When I would go out among the people after the Messenger of Allah ﷺ left I would walk among them, and it would sadden me to see only two kinds of men: someone who was strongly accused of hypocrisy, and someone who was weak and whom Allah excused (from having to join the expedition).

The Messenger of Allah ﷺ did not remember me until he ﷺ reached Tabook. While he ﷺ was seated among the people at Tabook, he ﷺ said, 'What has Ka'ab done?' A man from the Banu Salamah clan said, O Messenger of Allah, he was held back by his two robes and by the desire to look to his right and to his left (an expression that alludes to a person's admiration of one's self and one's clothing).' Mu'aadh ibn Jabal retorted, 'Evil have you spoken! By Allah, O Messenger of Allah, we know only good things about him.' The Messenger of Allah ﷺ remained silent, and while he was sitting there quietly, he saw a man in white clothing who was causing the mirages (in the distance) to disappear (i.e., he was approaching from the desert). The Messenger of Allah ﷺ said, 'Be Abu Khaithamah,' and it was Abu Khaithamah Al-Ansaaree. He was the one who gave eight handfuls of dates as charity and was subsequently derided and insulted by the hypocrites.

When I was later informed that the Messenger of Allah ﷺ had already embarked upon his return journey (to Al-Madeenah), I became miserable, and began to think about lying (to save myself). I began to say (to myself), 'How can I save myself from his anger tomorrow?' To answer that question, I sought the counsel of every person of sound opinion in my family. When it was said to me, 'Verily, the Messenger of Allah ﷺ is almost here,' that falsehood (i.e., the desire to lie) went away from me, and I came to know that I would never be saved through (falsehood and lying), and so I resolved to tell him the truth.

Finally, the Messenger of Allah ﷺ approached, and whenever he ﷺ arrived from a journey, he would begin by going to the *Masjid* and performing in it two units of prayer. Then he would sit down

to meet the people (those that had stayed behind). When he ﷺ did that, those that had not joined in the expedition came and began to present their excuses to him; and they took oaths for him. In total, there were somewhere between eighty-three and eighty-nine men (who went to him to present their excuses). He ﷺ accepted what they outwardly said, took a pledge from them, and invoked Allah to forgive them. And he ﷺ entrusted their secrets to Allah ﷻ.

I went to him, and when I extended greetings of peace (to him), he gave me the smile of an angry person, and he ﷺ said, 'Come here.' I walked towards him, and sat down in front of him. He ﷺ said to me, 'What made you stay behind? Had you not purchased your riding animal?' I said, 'O Messenger of Allah! By Allah, had I been sitting with someone other than you from the people of this world, I would have thought that I could get out of his anger by making an excuse; after all, I have been blessed with eloquence and convincing speech. But, by Allah, I knew that if I told you a lie today, thus causing you to be pleased with me, the time would draw near when Allah would make you angry with me. And if I tell you the truth, you will become angry with me, yet I still hope that Allah will reward me for it (for my truthfulness). By Allah, I had no (valid) excuse! By Allah, I was never stronger or richer than I was when I did not join you (for the Tabook expedition).' The Messenger of Allah ﷺ said, 'As for this person, he has indeed spoken the truth. So stand up and wait until Allah renders a judgment regarding you.' I stood up, and certain men from the Banu Salamah clan got excited and followed me. They said to me, 'By Allah, we have never known you to commit a sin prior to this. You were not able to mention an excuse to the Messenger of Allah ﷺ as did the others who had not joined him (for the Tabook expedition). Your sin would have been taken care of had (you made an excuse and had) the Messenger of Allah ﷺ (then) invoked Allah to forgive you.' They continued to reproach me in this manner, until I intended to return to the Messenger of Allah ﷺ and contradict myself (by saying that, yes, I did have such and such excuse for staying behind). But I first asked them, 'Did the

same happen to anyone other than me?' They said, 'Yes, the same happened to two other men; they said what you said, and what was said to you was said to them.' I asked, 'Who are they?' They said, 'Muraarah ibn Ar-Rabee' Al-'Amree and Hilaal ibn Umayyah Al-Waaqifee.' They mentioned two righteous men to me, both of whom had participated in the Battle of Badr. These were people who deserved to be followed as examples. And so when they mentioned their names to me, I went on my way (without returning to the Messenger of Allah ﷺ). The Messenger of Allah ﷺ forbade the Muslims from talking to us three a prohibition that applied to no one else from the people who had stayed behind (from the Tabook expedition).

We (three) stayed away from people, and they changed towards us. It reached the point that the earth became strange to me; I no longer recognized it, as if it was not the earth I once knew. We continued upon that state for fifty nights. As for my two companions, they gave up, and they remained seated in their homes, crying (all of the time). As for me, I was the youngest and hardest of the three: I would go out; I would attend the (congregational) prayer; I would walk around the marketplace, yet no one would talk to me. I would even go to the Messenger of Allah ﷺ after prayer and extend greetings of peace to him, while he would be seated in his gathering. And I would say to myself, 'Did he move his lips to return my greetings of peace or not?' I would pray close to him, and I would steal a glance at him. When I would come for my prayer, he would look at me, but when I would turn towards him, he would turn away from me. I felt that the Muslims had been cold and distant with me for an interminable period of time. (Desperate,) I walked (with a purpose) and climbed the wall of Abu Qataadah's garden. Abu Qataadah was my cousin and was the most beloved of people to me. I extended greetings of peace to him, and, by Allah, he did not return my greetings. I said to him, 'O Abu Qataadah, I ask you by Allah, do you know that I do indeed love Allah and His Messenger?' He remained silent. I repeated my question and pleaded with him to answer me, yet he still remained silent. I then

again repeated my question and pleaded with him to answer me, and he finally said, 'Allah and His Messenger know best.' Tears began to flow from my eyes as I turned around and climbed the wall (to leave).

While I was walking around in the marketplace of Al-Madeenah, a farmer from Ash-Sham (Syria and surrounding regions) one of those who would come to Al-Madeenah in order to sell food appeared and said, 'Who will point out Ka'ab ibn Maalik to me?' The people began to point me out to him; he then came to me and handed me a letter from the king of the Ghassaan tribe. I was able to read and write, and so I read the contents of the letter, which were as follows: 'To proceed: It has been conveyed to us that your companion has shunned you, even though Allah has not placed you in a land wherein your rights should be lost. So come to us, and we will comfort you.' Upon reading the letter, I said, 'This too is a test. I took the letter to an oven and burned it.'

By the time forty out of the fifty nights passed by, it became clear that revelation (regarding my situation) was slow in coming, when suddenly a messenger came to me from the Messenger of Allah ﷺ and said, 'Verily, the Messenger of Allah ﷺ orders you to seclude yourself from your wife.' I said, 'Should I divorce her? Or what else should I do?' He said, 'No, simply seclude yourself from her, and do not go near her.' The same message was sent to my two companions (i.e., Hilaal ؓ and Muraarah ؓ).

I said to my wife, 'Go to your family and stay with them until Allah renders a judgment regarding this matter.' The wife of Hilaal ibn Umayyah went to the Messenger of Allah ﷺ and said to him, 'O Messenger of Allah! Verily, Hilaal ibn Umayyah is a poor, old man who has no servant. Will it displease you if I serve him.' He ﷺ said, 'No (that will not displease me), but do not go near him (i.e., do not have any sexual relations with him).' She said, 'By Allah, verily he does not make a move to do anything. By Allah, he has been crying non-stop from the day he got into this problem until this very day.'

Someone in my family said to me, 'Why don't you ask the

Messenger of Allah ﷺ for permission to be with your wife? He ﷺ did, after all, give permission for the wife of Hilaal ibn Umayyah to serve him?’ I said, ‘I will not ask permission to be with her. I am a young man (who will find it difficult to control his urges while he is with her; therefore, her being away from me is for the best).’

Then ten more nights passed by, so that a total of fifty nights were completed.... While I was sitting down upon the condition that Allah described us to be upon my own self was straitened for me, and the earth, vast as it is, was straitened for me I heard the voice of a caller who had climbed onto Mount Sala’. The caller said in his loudest voice, ‘O Ka’ab ibn Maalik, rejoice.’ I immediately fell down to perform prostration, for I knew that relief had come. When the Messenger of Allah ﷺ performed the *Fajr* prayer, he ﷺ announced that Allah ﷻ had accepted our repentance. The people then came to give us the good news....

When the person whose voice I had heard giving the good news came to me, I removed my two garments and attired him in them as a reward for the good news he gave me. By Allah, I owned no other garment on that day, and so I borrowed two garments, put them on, and headed directly towards the Messenger of Allah ﷺ. The people met me in crowds in order to congratulate me for having been forgiven; they would say to me, ‘We congratulate you for having been forgiven by Allah.’ When I entered the *Masjid*, I saw that the Messenger of Allah ﷺ was seated inside, and that people were gathered around him. Talhah ibn ‘Ubaidullah stood up, ran towards me, shook my hand, and congratulated me. By Allah, he was the only man from the *Muhaajiroon* who stood up (the narrator said, ‘It was something about Talhah that Ka’ab always appreciated and never forgot’). When I extended greetings of peace to the Messenger of Allah ﷺ, his face was radiating with happiness, and he ﷺ said, “Rejoice for the best day you have come across ever since your mother gave you birth.’ I asked, ‘Is that (i.e., what you just said about me and about it being the best day of my life) from you, O Messenger of Allah, or from Allah?’ He ﷺ said, ‘No, rather,

it is from Allah.' And when the face of the Messenger of Allah ﷺ would light up, it would become like a piece of the moon, and we would all recognize that.

Having taken a seat in front of him, I said, 'O Messenger of Allah, as I part of my repentance, I would like to give away all of my wealth to charity for Allah and for the Messenger of Allah ﷺ (i.e., for them to decide where it will be spent).' The Messenger of Allah ﷺ said, 'Hold on to some of your wealth, since that is better for you.' I said, 'Then I will hold on the share (of the spoils) that was given to me at Khaibar. O Messenger of Allah, verily Allah saved me only because of truthfulness, so as a part of my repentance, I will speak only truthfully for as long as I live.'

By Allah, from the moment I mentioned that to the Messenger of Allah ﷺ until this very day, I have known of no Muslim whom Allah blessed with truthful speech to a greater degree than me. By Allah, from the day I said that (i.e., from the day I made that vow) to the Messenger of Allah ﷺ until this day of mine, I have never spoken a single lie on purpose. And I indeed hope that Allah continues to protect me for the remainder of my life (as well). Allah, the Possessor of might and majesty, revealed the following (Verses of the Noble Qur'an):

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ
إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ١١٧ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنْ اللَّهِ إِلَّا
إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ١١٨ يَأَيُّهَا الَّذِينَ
ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ١١٩﴾

"Allah has forgiven the Prophet ﷺ, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition,

etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. And (He did forgive also) the three [who did not join the Tabook expedition (who the Prophet ﷺ) left (i.e., he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful. O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).'' (Qur'an 9: 117-119)

By Allah, after Allah guided me to Islam, He never bestowed upon me a blessing that I considered to be as great as guiding me to be truthful with the Messenger of Allah ﷺ; for by not lying, I was saved from being destroyed, unlike those who lied and really did become destroyed as a result. Verily, when revelation was descending (from the heavens), Allah spoke more harshly to those that lied than to anyone else. Allah ﷻ said:

﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنُغْضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رِجْسٌ وَمَا وَلَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ٩٥﴾
لَكُمْ لِنَرْضُوا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ ٩٦﴾

“They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e., Najasun (impure) because of their evil deeds], and Hell is their dwelling place, – a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-

Faasiqoon (rebellious, disobedient to Allah).'' (Qur'an 9: 95, 96)

We refrained from acting like those whose excuses the Messenger of Allah ﷺ accepted when they took an oath for him. He ﷺ then accepted pledges from them and invoked Allah to forgive them, but he ﷺ postponed making any decision regarding us three, and instead decided to wait until Allah rendered judgment (either for us or against us). It was based on those circumstances that Allah, the Possessor of might and majesty, said:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝١١٨﴾

"And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet ﷺ) left (i.e., he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful." (Qur'an 9: 118)

When Allah spoke (in this Verse) about us being left, He ﷻ was not referring to how we stayed behind from the expedition; no, He ﷻ was referring to how the Prophet ﷺ left us (by not rendering judgment in our case) and postponed making any decision regarding our situation, which was not the course of action he ﷺ took regarding those who took oaths for him and presented excuses to him, for he immediately accepted their excuses (and invoked Allah to forgive them, thus ending the matter for them)."^[1]

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4418; to *Saheeh As-Seerah An-Nabawiyah* (pg. 614); and to *Saheeh Muslim*, the Book of Repentance, chapter, "The *Hadeeth* about the Repentance of Ka'ab ibn Maalik ؓ and His Companions ؓ."

The Lessons and Morals of this Story

1) The Clarity of Ka'ab's Narration

Ka'ab ؓ narrated this story in clear and beautiful language; no sentence is wasted, and every word tells (at least in the original Arabic version). Ka'ab's clear and succinct account of his story like other equally eloquent and succinct narrations, such as 'Aishah's narration of the 'great lie incident' makes it worthy of being taught to students not just in Islamic History class, but in a course about Arabic literature as well. It is such stories about the first generation of Islam, and not stories about Laila and Majnoon (the Arabic equivalent of Romeo and Juliet), that should be taught to students at the elementary and high-school levels. That they are not taught in many Muslim schools is a testament to the low-quality curriculum that is being taught to many of today's youth. It is the responsibility of everyone of teachers, school administrators, and parents to make sure that our youth become adequately educated about everything they need to know in order to become good, practicing, and productive Muslims.

2) Truthfulness is the Way to Safety

Ka'ab ؓ, Hilaal ؓ, and Muraarah ؓ realized that lying would bring them only short-term safety and even that would not be true safety, but only a brief respite that would soon be followed by a severe torment. And so each of them decided to tell the truth, regardless of the consequences and the short-term hardships they would have to face as a result. They were truthful because they were very hopeful of having their repentance accepted, and thus, contrary to the many people who lied and who came up with false excuses, they took the road less travelled by, the road of hardships, which they traversed only to come out on the other side with stronger faith than they ever had before. And since it was truthfulness that saved them in the beginning, Allah ﷻ very appropriately ended the Verse about their repentance with a reminder of the importance of truthfulness and of being with those who are truthful:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ (١١٩)

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)." (Qur'an 9: 119)

3) The Effects of a Publicly Orchestrated Cold-Shoulder Campaign

In a Muslim society, there are many benefits that can be derived when all of its members mutually agree to temporarily cut off all ties with individuals who commit certain unacceptable sins that involve abandoning certain obligatory religious deeds or perpetrating certain unlawful deeds. When a system is in place whereby everyone in society can collectively boycott people who perpetrate certain sins, individuals will fear being cast out by society and will consequently avoid perpetrating those sins. And as for those who do perpetrate those sins and are consequently boycotted, they will quickly repent and return to the truth, so that they can reenter society as quickly as possible.

It must be remembered, however, that such a system must be applied only in societies that are similar to the Al-Madanee society of the Prophet's time societies that are well-established and that possess both a strong Muslim government and a strong Muslim populace. In such societies, it is not feared that boycotting an individual will have a negative impact on him; for we must remember that the goal of boycotting is to benefit the individual who strays by bringing him back to uprightness and righteousness. So if Muslims are weak or represent the minority in a given society, there is no real benefit of boycotting an individual (in most cases), because doing so will only drive him further away from the truth. This and other principles must be adhered to when a decision is made to boycott an individual.

Also, boycotting an individual for his religious benefit differs greatly from boycotting an individual for some worldly reason; the former is acceptable and at times desirable; the latter is

unacceptable and, if it is taken too far, can even be unlawful in Islam. If a Muslim cuts off ties with another Muslim for more than three days, he is perpetrating a deed that is *Haraam* (prohibited in Islam). The Messenger of Allah ﷺ said, "It is not lawful for a Muslim to dissociate himself from his brother for more than three nights, whereby they meet, and each of them turns away from the other. And the better of them is he who initiates greetings of peace."^[1] And the Messenger of Allah ﷺ also said, "Whosoever abandons his brother for a year, it is as if he has shed his blood."^[2]

4) The Companions' Complete and Unequivocal Obedience to the Messenger of Allah ﷺ

The Prophet ﷺ ordered his Companions to do something that was very difficult for many of them: to boycott three of their brothers in faith Ka'ab, Hilaal, and Muraarah. But as difficult as it was to obey that command, they all obeyed it to the letter, as was attested to by Ka'ab, who said, "We (three) stayed away from people, and they changed towards us. It reached the point that the earth became strange to me; I no longer recognized it, as if it was not the earth I once knew. We continued upon that state for fifty nights. As for my two companions, they gave up, and they remained seated in their homes, crying (all of the time). As for me, I was the youngest and hardest of the three: I would go out; I would attend the (congregational) prayer; I would walk around the marketplace, yet no one would talk to me."

Ka'ab then went to the person he loved most, Abu Qataadah, but not even Abu Qataadah would respond to his greetings. To be sure, Abu Qataadah was torn between his love for

^[1] *Saheeh Muslim*, the Book of *Al-Birr*, *Hadeeth* number: 2560; and to *Saheeh Bukhaaree*, the Book of *Al-Adab*, *Hadeeth* number: 6077.

^[2] Refer to *Musnad Ahmad* (4/220); to *Abu Daawood*, with an authentic chain; to *Al-Jaamai' As-Sagheer* by As-Suyootee, who declared it to be *Hasan* (acceptable); to *Al-Adab Al-Mufrad* by Imam Bukhaaree; and to *Mustdadrak* by Al-Haakim.

Ka'ab ؓ and his desire to obey the Prophet ﷺ. The latter desire won out in the end; for even though Ka'ab ؓ pleaded with him many times to speak to him, Abu Qataadah ؓ refused to engage in any conversation with him whatsoever.

Perhaps the most striking aspect of the boycott was not the obedience that was shown by those who boycotted the three Companions ؓ, but the obedience that was shown by those three Companions ؓ themselves. The Messenger of Allah ﷺ ordered each of them to stay away from his wife until Allah ﷻ announced His judgment regarding their case. They could have acted duplicitously, only pretending to obey his command; but instead they followed his command to the letter. The spirit of the command involved a prohibition only of sexual relations which was why the Prophet ﷺ gave Hilaal's wife permission to serve her husband, so long as she would not have any physical relations with him but even still, Ka'ab ؓ refused to ask permission to keep his wife with him, fearing that his desire to have physical relations with her would overcome him. He ؓ did not want to compound his earlier mistake with yet another one, and so he severed all temptation from the root, ordering her to go and stay with her family until the crisis ended.

5) Complete Loyalty to Allah ﷻ and His Messenger ﷺ

The Christian king of Ghassaan was paying close attention to the goings on of Al-Madeenah society; by keeping a close eye on his enemies, he hoped to stumble across the opportunity to sow dissension among their ranks. Such an opportunity came when the Muslims boycotted Ka'ab ibn Maalik ؓ.

The king of Ghassaan sent a messenger with a personalized letter to Ka'ab ؓ; he hoped to ensnare Ka'ab ؓ, to entice him, and to convince him to abandon his religion. He argued in his letter that Ka'ab ؓ did not deserve the ill-treatment he was receiving, and he promised to treat him with honour if he immigrated to the kingdom of Ghassaan.

Immediately recognizing the letter for what it was, Ka'ab ؓ said,

"This too is a test!" According to one narration, he ﷺ added, "My mistake has taken me to such low depths that men from the people of polytheism see me as being easy prey!" Ka'ab ﷺ was completely loyal to Allah ﷻ and His Messenger ﷺ, so it never even crossed his mind to accept the king of Ghassaan's offer. Possessing self-dignity and strong faith, Ka'ab ﷺ did not think it appropriate to even give the king any reply at all not even a negative one; nor would he be satisfied with himself if he simply tore up the letter. Nothing short of completely destroying the letter would be a sufficient response to it, and so he took it to an oven and burned it completely until all that was left of it was ashes. It is with this kind of faith and determination that one comes out of a test or difficulty with greater faith than ever before. Yes, Ka'ab ﷺ endured fifty nights of difficulty and hardship and dark trials; but it is equally true that he came out shining, as a stronger believer than he was before the beginning of his ordeal.

6) What Forgiveness from Allah ﷻ Means for a True Believer

The day a believer achieves forgiveness from Allah ﷻ is a day of great joy; for Ka'ab ﷺ, it was, according to the description of the Prophet ﷺ, the best day of his life. When revelation descended and Ka'ab's forgiveness was announced as well as the forgiveness of Muraarah ﷺ and Hilaal ﷺ the Messenger of Allah ﷺ became overjoyed and his face lit up, looking "like a piece of the moon." Crowds upon crowds of people went to Ka'ab in order to congratulate him. And the Prophet ﷺ said to him, "Rejoice for the best day you have had since the day your mother gave you birth," which indicates that it was even better than the day on which Ka'ab ﷺ had embraced Islam.

When one achieves the forgiveness of Allah ﷻ, it means that Allah ﷻ is once again pleased with him, and this is the greatest goal that any Muslim can strive after. Ka'ab ﷺ expressed his joy immediately, falling down to the ground to perform

prostration, and then giving away his only outfit of clothing to the man who had first given him the good news. Muraarah ؓ and Hilaal ؓ were equally happy, though we know about their stories in less detail, since Ka'ab ؓ was giving an account of the story from his own perspective only. We at least know, based on a narration that is related by Al-Waaqidee, that Sa'eed ibn Zaid ؓ went to congratulate Hilaal ؓ; Sa'eed ؓ later said, "I went to Banu Waaqif (to Hilaal) and gave him the glad tidings, and he immediately fell down to the ground to perform prostration..."^[1]

7) Islamically Legislated Ways of Showing Thankfulness to Allah ﷻ for One of His Favours

It is extremely difficult to express in words the joy that Ka'ab ibn Maalik ؓ felt when he ؓ found out that Allah ﷻ had accepted his repentance; he alone went through the experience, and therefore he is the only human that could accurately describe his frame of mind and the level of his joy upon finding out that his ordeal was over. But we do know, based on his own account of his story, a few of the things that Ka'ab ؓ did to express thankfulness for the blessing of having been forgiven by Allah ﷻ; these are things that we too can do to show thankfulness for things that Allah ﷻ blesses us with.

a) The Prostration of Thankfulness

Immediately upon hearing the good news, Ka'ab ؓ fell down to the ground and performed prostration as a show of thankfulness to Allah ﷻ. This, in fact, was a common practice among the Prophet's Companions ؓ: If one of them would gain some new blessing or would be saved from some form of hardship, he would perform prostration; and it was a practice that the Companions ؓ had learned from the Messenger of Allah ﷺ.

b) Rewarding the Bearer of Glad Tidings

Ka'ab ؓ took off the only outfit of clothing he owned and gave it

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (3/1054).

as a gift to the man who had announced the good news. Without a doubt, this is an Islamically legislated way of giving a gift. If the person who gives the good news is rich, then the thing he receives is a gift; and if he is poor, then the thing he receives is charity. But in both cases, one is giving away wealth as a way of showing thankfulness to Allah ﷻ.

c) Giving Charity

Ka'ab ؓ announced that, as a part of his repentance, he would give away all of his money for charity, but the Prophet ﷺ advised him not to do so, saying, "Hold on to some of your wealth, for that is better for you." Thus, even though he ؓ disapproved of the idea of Ka'ab ؓ giving away all of his wealth, the Prophet ﷺ did approve of the core part of his idea: to give charity as a way of showing thankfulness to Allah ﷻ.

Lessons And Morals

The Main Themes Of The Qur'anic Verses That Deal With The Tabook Expedition

The Qur'an discusses the Battle of Tabook in more detail than any other conflict between the Muslims and their enemies; and because the battle itself was unique, so was the discussion regarding it. Allah ﷻ made it clear to the Muslims that defending their land from the Christians to the north was the duty of every single individual; that any negligence on their part in regard to fulfilling that duty would not be acceptable; that, in spite of all of the hardships and difficulties that their duties entailed, they still had to perform them otherwise, they would be heading down the roads of apostasy and hypocrisy.^[1] Allah ﷻ said:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمْ اُفِرُّوْا فِيْ سَبِيْلِ اللّٰهِ اَتَاَقَلْتُمْ
اِلَى الْاَرْضِ اَرْضَيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيٰوةِ
الدُّنْيَا فِي الْآخِرَةِ اِلَّا قَلِيْلٌ ۝۲۸ اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْئًا وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝۲۹

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., Jihaad) you cling heavily to the earth? Are you pleased with the life of this

^[1] Refer to *Fiqhus-Seerah* by Al-Ghazaalee (pg. 404).

world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things.” (Qur’an 9: 38, 39)

When one studies the Verses that discuss the Tabook expedition, one concludes that they touch on various themes, some of which are as follows:

- 1) The egregious nature of the error of those who stayed behind from the expedition: Among all of the Prophet’s battles, Tabook was unique in the sense that, in Verses of the Noble Qur’an, Allah ﷻ exhorted Muslims to participate in it and reproached those who did not; for example, Allah ﷻ said:

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٤١﴾

“March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.” (Qur’an 9: 41)

- 2) The Tabook expedition was fraught with hardships and difficulties, a fact that Allah ﷻ made clear when He ﷻ called the expedition ‘The Time of Distress.’ Allah ﷻ said:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾

“Allah has forgiven the Prophet ﷺ, the Muhaajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition, etc.)”

- 3) The hypocrites stooped low, even for them, when they mocked poor Muslims for giving small amounts of charity for the

Tabook expedition. For example, when one particular Companion ﷺ came forward with four handfuls of dates, they said, "Verily, Allah does not need the charity of this person." Allah ﷻ then revealed the Verse:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٩﴾

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment."
(Qur'an 9: 79)

- 4) Allah ﷻ decreed a great reward for those believers that did go out with the Prophet ﷺ to Tabook and there were approximately thirty-thousand of them. Allah ﷻ said:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٩﴾

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment."
(Qur'an 9: 79)

And in another Verse, Allah ﷻ said:

﴿وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ١٣١﴾

"Nor do they spend anything (in Allah's Cause) small or great nor cross a valley, but is written to their credit, that Allah may recompense them with the best of what they used to do (i.e.,

Allah will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner)."
(Qur'an 9: 121)

The Mutual Consultation That Took Place During The Tabook Expedition

Up until now, we have seen how, always in crucial situations or regarding matters that pertained to the welfare of all Muslims, the Prophet ﷺ would first consult with his Companions ؓ and then make his final decision. We also learned that he ﷺ was not the kind of leader who arbitrarily and despotically made decisions; very often, he ﷺ would accept and implement the suggestions of his Companions ؓ. This was to his credit and to their credit as well, for they would not give random, nonsensical suggestions; no, they would very carefully think a matter through before giving a suggestion. In previous battles, mutual consultation reaped wonderful fruits; for example, in the Battle of the Confederates, a suggestion made by Salmaan Al-Faarisee ؓ changed the course of the entire battle: as a result of the digging of the trenches, the confederate army was not able to enter Al-Madeenah and had, after an entire month's siege, achieved none of its goals.

The Tabook expedition was no different; the Prophet ﷺ consulted his Companions, and on certain key occasions, they gave very valuable advice, which he ﷺ both accepted and implemented; following are some examples:

1) Abu Bakr ؓ Advises the Prophet ﷺ When the Muslims Become Afflicted with Severe Thirst

At least once during the expedition, the Muslims completely ran out of water; their situation became desperate; they became so thirsty, in fact, that they thought their necks would crack open as a result of the dryness. Also, at least one of them slaughtered his camel so that he could squeeze out and drink any water that he

could find in its stomach. Abu Bakr ؓ then said to the Prophet ﷺ, "O Messenger of Allah, Allah has made you accustomed to supplicate in a good manner, so invoke Allah (for help)."

The Prophet ﷺ said, "Would you love for me to do that?"

Abu Bakr ؓ said, "Yes." The Prophet ﷺ then raised his hands to invoke Allah ﷻ for help, and did not lower them until the colour of the sky changed; a cloud then came and shaded the Muslims, and rain began to pour down from it. The Muslims in the encampment filled all of the containers they had with them; some of them walked around the perimeter of the encampment and were amazed to see that it had rained throughout the encampment but nowhere outside of it.^[1]

2) 'Umar ؓ Advises the Prophet ﷺ to Forbid the Muslims from Slaughtering Their Camels

And at least once during the expedition, the Muslims became afflicted with severe hunger; their situation became so desperate that they asked the Prophet ﷺ for permission to slaughter their camels. Slaughtering their camels would certainly have solved their hunger problem, but it would create another and potentially more dangerous problem: They would not have enough riding animals left to complete their journey; it was hard enough to ride the distance from Al-Madeenah to Tabook and back, but walking it would prove very difficult indeed, especially for those Muslims who were relatively old or weak.

And yet the Prophet ﷺ felt that there was no choice left, as a result of which he ﷺ gave them permission to slaughter their camels. 'Umar ؓ then went to the Prophet ﷺ, mentioned what he thought would happen if people were to slaughter their camels, and offered a solution. His solution was that the Muslims should

[1] Related by Ibn Hibbaan in the Book of *Jihaad*, chapter, "The Tabook Expedition," *Hadeeth* number: 1707; to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "Miracles and Signs of Prophethood"; to *Dalaail An-Nubuwwah*; to *Mustadrak* by Al-Haakim, who said, "This *Hadeeth* is authentic and fulfills the conditions of both Bukhaaree and Muslim, though neither of them related it."

gather all of their food in one place and that the Prophet ﷺ should then supplicate to Allah ﷻ to bless them in their food. The Prophet ﷺ implemented 'Umar's advice; his supplication was answered, and as a result this is what happened: The Muslims filled all of their containers with food; they ate until they were all full; and after that, they still had some food left over.^[1]

3) 'Umar ؓ Advises the Prophet ﷺ not to Cross Over the Border of Ash-Sham (Syria and Surrounding Regions)

When the Prophet ﷺ reached the region of Tabook, he ﷺ found that the Romans had already fled from the area; they were afraid of the Muslim army and wanted to avoid a battle at all costs. The Prophet ﷺ then consulted his Companions ؓ, asking them whether they should cross the borders of Ash-Sham and attack the Romans in their cities. 'Umar ؓ advised against that course of action, saying that the Muslims should instead return to Al-Madeenah; he reasoned that the Roman army was huge and that there were no Muslims on the other side of the Ash-Sham borders. And 'Umar ؓ was right: to attack the Romans inside of their territory was, at the time, too difficult a task for the Muslim army. The Roman army in Ash-Sham consisted of more than two-hundred and fifty thousand soldiers; to face them in the desert was one thing, but to face them in their cities was an altogether different matter. An army of thirty-thousand which was the size of the Muslim army would be no match for two-hundred and fifty thousand enemy fighters who were inside the fortresses of their homeland. 'Umar's advice, therefore, was sound; and the Prophet ﷺ accepted it and departed from Tabook twenty days after first having arrived there.

Rigorous And Harsh Training

These days, soldiers undergo extremely rigorous training: they are deprived of sleep for days at a time; they are forced to walk or jog many miles a day; they are prevented from eating and

^[1] *Saheeh Muslim*, the Book of Faith, chapter, "Proof that Those Who Die Upon Islamic Monotheism Will Definitely Enter Paradise."

drinking for extended periods of time all in the name of training. It is then hoped that they will be ready to endure the harsh conditions of war.

The Tabook expedition was not all that different; it was, in effect, a long and difficult training exercise. That is not to say that there was no other purpose behind the Tabook expedition; to the contrary, it had very important tactical and military purposes. All that I am saying here is that one of the purposes of the expedition was to train the Muslim army for later conflicts.

The training was harsh indeed: Muslim soldiers were required to traverse more than seven-hundred miles of the desert during a season of extreme heat and under conditions that were very difficult to bear. The army had a short supply of both water and food; and there were not enough riding animals to carry everyone. It is safe to say that very few people today could even imagine taking such a journey, never mind actually embarking upon it. The Prophet's Companions ﷺ were strong and hardy men, and the Prophet ﷺ was preparing them for future battles that would require exceptionally high levels of strength and fortitude.

The Tabook expedition was, after all, the last battle the Prophet ﷺ participated in; he ﷺ therefore had to complete the training of his Companions ﷺ and make sure that they were ready to go on without him. This final training exercise proved invaluable and helped prepare the Companions ﷺ to conquer the lands of Ash-Sham and Persia during the era of the rightly guided *Khaleefahs*.

The Most Important Consequences Of The Tabook Expedition

- 1) For too many years, Arabs were afraid of the Romans and here I am referring to both Arab Muslims and Arab polytheists. The Tabook expedition removed that fear from their hearts.

In the minds of Arabs, Rome was too powerful to be even challenged by any other nation. Perhaps the defeat of the Muslims at Mo'tah helped solidify that notion in the minds of

Arabs. But all of that changed at Tabook, when Roman forces fled from the Muslim army, and Arabs began to realize that if anyone was going to defeat the Romans, it was going to be the Muslims.

- 2) The Muslim army put on a show of strength and proved to the people of the region that they alone could challenge the most powerful empire on earth. And Muslims proved that they were not rallying around national or racial pride; no, they were rallying around the message of Islam, and their goal was to travel as far as possible with the message of Islam, in order to take as many people as possible out of the darkness of disbelief and bring them into the light of Islam.

So even though no military clash took place at Tabook, the expedition was a success. The Roman army left their posts, fled to Ash-Sham, and, in effect, surrendered control of the area to the Muslims. As a result, the Christian tribes of the region, which were hitherto allied to the Romans, cast off their previous alliance and agreed to submit to the rule of the Muslim nation. The Prophet ﷺ wrote a detailed treaty for them, outlining both their rights and their obligations towards the Muslim nation.

Many tribes of the region were shaken and could not believe that the Romans fled. They began to evaluate their situation, and many of them saw no benefit in continuing to ally themselves to the Romans; they naturally concluded, then, that it was in their best interests to ally themselves to the Muslim nation.

Perhaps more than anything else, the Tabook expedition was a precursor to the conquests of Ash-Sham that ended up taking place only a few years later. True, efforts were made prior to the Tabook expedition to have an influence on the region of Ash-Sham, but none of those efforts was as successful as the Tabook expedition. And though it was the last expedition that the Prophet ﷺ participated in himself, he ﷺ did have a hand in the conquests of Ash-Sham, for before he ﷺ died, he ﷺ prepared another army to invade the region; and he ﷺ appointed Usaamah ibn Zaid ibn

Haarithah ؓ to lead that army. The army was assembled in the last days of the Prophet's life but was dispatched for Ash-Sham only after the Prophet ؐ died. The point here is that the Prophet ؐ laid down the foundations for the conquests of Ash-Sham and of other lands as well.

- 3) The Makkah conquest helped to unite the tribes of Arabia under the banner of Islam; the Tabook expedition had a further unifying effect on the region. More and more tribes expressed their desire to ally themselves to the Muslims; to the south, for example, the people of Najraan signed treaties with the Muslims, promising to pay the *Jizyah* tax. With the success of the Tabook expedition, Arab tribes were left with no choice; they put a halt to their efforts to resist the Prophet's *Da'wah* and entered into the fold of Islam. In light of the many delegations that visited Al-Madeenah after the Tabook expedition in order to announce their entry into the fold of Islam, the year 9 H has been famously called 'The Year of the Delegations.'

The Most Important Events That Took Place Between The Battle Of Tabook And The Farewell Pilgrimage

The Delegation Of Thaqeef

During the period of the Makkah conquest and after the Messenger of Allah ﷺ left At-Taaif, 'Urwah ibn Mas'ood Ath-Thaqafee ؓ left his fortress in At-Taaif and went out in search of the Prophet ﷺ. The Prophet ﷺ almost reached Al-Madeenah when 'Urwah ؓ caught up to him. 'Urwah ؓ announced his entry into the fold of Islam and then returned to his people. The first thing he did upon arriving in At-Taaif was to invite his people to Islam. As much as the people of Thaqeef loved the old 'Urwah, the 'Urwah that was a polytheist, they despised the new 'Urwah ؓ, the 'Urwah who was inviting them to Islam. They expressed their hatred towards him by firing arrows at him; at least one of the arrows fatally wounded him, and he soon died.

Shortly thereafter, the people of At-Taaif came to their senses; they realized that they could no more resist the Muslim tribes that surrounded them from all directions than they could resist one of the major empires of the time the Roman or Persian Empire. And so they agreed among themselves to send a delegation to the Messenger of Allah ﷺ, a delegation that consisted of six men and

that set out for Al-Madeenah in the month of Ramadan, in the year 9 H.^[1]

The Thaqeef tribe generally broke down into two sub-divisions: the Banu Maalik clan and the Ahlaaf (the allies); each of the two groups was represented by three men in the delegation, and the man that was appointed as leader over them all was 'Abd Yaa-Lail ibn 'Amr.^[2] The delegation was not organized in a haphazard manner; to the contrary, it was strategically put together to give it a diplomatic advantage during negotiations with the Muslims in Al-Madeenah. The leaders of Thaqeef hoped that the Banu Umayyah clan from the *Muhaajiroon* would intercede on their behalf and convince the Prophet ﷺ to agree to sign a treaty with them. Their hopes were based on past good relations between the Banu Umayyah clan and the Ahlaaf.^[3]

The Companions ؓ knew that the Prophet ﷺ had been hoping for a while that the Thaqeef tribe would enter into the fold of Islam. For that reason, Abu Bakr ؓ and Al-Mugheerah ؓ raced with one another to give the Prophet ﷺ the good news when they saw the delegation of Thaqeef arrive in Al-Madeenah. In the end, Al-Mugheerah ؓ yielded and told Abu Bakr ؓ that he could be the one to give the good news.^[4]

The Messenger of Allah ﷺ was happy to receive the delegation, and he ﷺ even built a tent for them near the *Masjid*, so that they could hear the Qur'an and watch the people when they prayed. Also, the Messenger of Allah ﷺ took upon himself the expenses that were incurred during the hosting of the delegation.

Throughout their stay in Al-Madeenah, the delegates visited the Prophet ﷺ on a daily basis. And while they were out visiting him, they would leave 'Uthmaan ibn Abu Al-'Aas behind, charging him with the task of watching over their things. Whenever they

[1] Refer to *Risaalatul-Anbiyaa* by 'Umar Ahmad 'Umar (pg. 199).

[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/193).

[3] Refer to *Rijaal Al-Idaarah Fid-Daulatul-Islaamiyyah* by Dr. Husain Muhammad (pg. 76).

[4] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/193).

returned from a visit to the Prophet ﷺ and 'Uthmaan's guard duties were over, they would take their midday nap; meanwhile, 'Uthmaan ibn Abu Al-'Aas would go to the Messenger of Allah ﷺ, ask him about the religion, and ask him to recite the Qur'an for him; 'Uthmaan ؓ was a quick study and soon learned a great deal about the teachings of Islam. Midday was a time during which most people took a nap, and so 'Uthmaan ؓ would sometimes go to the *Masjid* only to find out that the Prophet ﷺ was, like most other people, taking his midday nap. But even that did not deter 'Uthmaan ؓ, for he would then go to Abu Bakr ؓ and ask him questions about the teachings of Islam. And he ؓ would keep these activities a secret from his fellow delegates. The Messenger of Allah ﷺ took notice of 'Uthmaan's desire to learn and became impressed by both his desire and determination.

The delegates continued to visit the Prophet ﷺ day after day, and each day he ﷺ invited them to Islam. 'Abd Yaa-Lail said to him, "Will you agree to a treaty with us, so that we can return to our families and our people?" The Messenger of Allah ﷺ said, "Yes, if you accept Islam, I will agree to a treaty with you; otherwise, there will be no treaty, and there will be no truce between us and you."

'Abd Yaa-Lail said, "Consider the matter of fornication; our people are mostly single and travel far to the west; we have to fornicate, for none of us can patiently endure celibacy." The Prophet ﷺ said, "Fornication (and adultery) is among the practices that Allah made prohibited upon Muslims. Allah said:

﴿وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّكُمْ كَانَفِحِشَةً وَسَاءَ سَبِيلًا ۝٣٢﴾

"And come not near to the unlawful sexual intercourse. Verily, it is a Faahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him)." (Qur'an 17: 32)

'Abd Yaa-Lail said, "Consider the matter of usury." The Prophet ﷺ said, "Usury is prohibited." 'Abd Yaa-Lail said, "All of what we have is usury wealth (i.e., is mixed in usury, is derived

through usury, is involved in usury)." The Prophet ﷺ said, "You may keep your original capital. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُّؤْمِنِينَ﴾
 ﴿٢٧٨﴾

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers." (Qur'an 2: 278)

'Abd Yaa-Lail said, "Consider the matter of alcohol. It is the juice of our grapes, and we cannot live without it."

The Prophet ﷺ said, "Verily, Allah has prohibited it!" He ﷺ then recited this Verse:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾
 ﴿٩٠﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansaab, and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Shaitaan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful." (Qur'an 5: 90)

The delegates left the Prophet ﷺ and returned to their tent, so that they could discuss matters in private. 'Abd Yaa-Lail was vehemently opposed to embracing Islam if the above-mentioned things fornication, usury, and alcohol would be forbidden upon them. It must be understood that he was not rejecting those prohibitions because of a lack of faith in Islam; no, he was ready to accept and embrace Islam. His problem was that he was thinking like a politician: he could not return to his people and impose rules that would be highly unpopular among them. He expressed this sentiment when he privately said to the other delegates, "Woe upon you all! How can we return to our people with the prohibition of these three things? By Allah, the people of Thaqeef will never be patient (and disciplined) enough to stay

away from either alcohol or fornication."

Sufyaan ibn 'Abdullah, another member of the delegation, said, "O man, listen: If Allah wants good for the people of Thaqeef, they will be able to patiently stay away from those things! Look at those people who are with the Messenger of Allah ﷺ (His Companions رضى الله عنهم). In the past, they too were in a similar situation (i.e., they fornicated and drank alcohol during the pre-Islamic days of ignorance), but they changed: They were patient and abandoned all of those practices. And pray, do not forget that we fear this man (i.e., the Prophet ﷺ). He has achieved ascendancy over all of these lands. We, on the other hand, are in a fortress in a corner of the earth, while Islam has spread all around us. By Allah, were he to lay siege to our fortress for only a single month, we would die of hunger. I see no solution except Islam, and I fear the coming of a day that will be like the day of Makkah (the Makkah Conquest)."

Khaalid ibn Sa'eed ibn Al-'Aas, yet another member of the delegation, was charged with the task of going back and forth as a negotiator between the Messenger of Allah ﷺ and the Thaqeef delegation. He continued to carry out this task until the treaty was written down in its entirety. And throughout the visit of the Thaqeef delegation, the Prophet ﷺ would send them food; and up until the moment they embraced Islam, they would refuse to eat from the food he gave to them until he ﷺ ate some of it first.

During the negotiations, the Thaqeef delegates said to the Messenger of Allah ﷺ, "Consider the matter of Ar-Rabbah." Ar-Rabbah was their idol. The Prophet ﷺ said, "It must be destroyed."

They said, "Never! Were Ar-Rabbah to know that we intend to destroy it, it would kill all of our families."

'Umar ibn Al-Khattaab رضى الله عنه said, "Woe upon you, O 'Abd Yaa-Lail! Ar-Rabbah is nothing more than a stone; it does not know who worships it and who does not worship it."

"We did not come to you, O 'Umar," 'Abd Yaa-Lail said.

Nonetheless, the delegates embraced Islam, and the treaty was signed, its terms having been written down by Khaalid ibn Sa'eed. After the treaty was signed and agreed upon, the delegates asked the Prophet ﷺ to delay the destruction of Ar-Rabbah for a period of three years. They had entered into the fold of Islam, but it seems that their faith was still weak; but perhaps more than anything else, they feared the anger of their people, and wanted to bring them around to the truth slowly. Whatever their intentions were, they did not understand as of then that compromises regarding issues of faith and beliefs were not acceptable. The Prophet ﷺ of course refused, but still they did not let up: They asked for a delay of two years. Again the Prophet ﷺ refused, and so they asked for a delay of one year. When the Prophet ﷺ refused even that, they asked for a delay of one month. The Prophet ﷺ refused to allow for any delay whatsoever; the idol had to be destroyed immediately, regardless of how the population of Thaqeef particularly their women and the foolish among them reacted.

Realizing that Ar-Rabbah had to be destroyed but not wanting for their people to turn against them, the delegates asked the Prophet ﷺ to release them from the duty of having to destroy it themselves. To this the Prophet ﷺ agreed, which meant that he ﷺ would have to send a unit of men to carry out the task for the delegates. The delegates then brazenly asked the Prophet ﷺ to release them from the obligation of having to pray. Here, they were going too far; but they were new Muslims, and so gentleness, and not harshness, was called for. So rather than chastise them, the Prophet ﷺ simply said, "There is no good in a religion in which there is no prayer."^[1] The delegates further asked to be exempted from other religious duties and to be given license to perpetrate certain unlawful deeds. When they saw that the Prophet ﷺ was not going to grant them what they wanted, they finally submitted and stopped asking for any more exemptions.

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/50); to *Al-Maghaazee* by Al-Waaqidee (3/968); to *As-Seerah* by Ibn Hishaam; and to *Al-Mabsoot* by As-Sarakhsee.

From the moment they arrived in Al-Madeenah until the time of their departure, the Prophet ﷺ remained a kind and generous host to them. And when they left, he ﷺ announced to them that he was appointing 'Uthmaan ibn Abul-'Aas ؓ to be the new governor of At-Taaif. Of all the delegates, 'Uthmaan ؓ was the youngest, but he was also the most eager to study the teachings of Islam.

In fact, all of the delegates underwent a positive change during their stay in Al-Madeenah. Meeting with the Prophet ﷺ and mixing with his Companions ؓ enabled them to see the practical manifestation of Islam's teachings, and they were duly impressed. They wanted to start off their new life as Muslims on the right note, and so they fasted every day for the remainder of the month. Having stayed in Al-Madeenah for fifteen days, they embarked upon their return journey to At-Taaif.

Shortly thereafter, the Messenger of Allah ﷺ sent a unit of men to destroy Ar-Rabbah. The unit was headed by Khaalid ibn Al-Waleed ؓ and among its members were Al-Mugheerah ibn Sho'bah ؓ and Abu Sufyaan ibn Harb ؓ. In the meanwhile, the Thaqeef delegates had returned to At-Taaif and had successfully convinced the rest of their fellow tribesmen to embrace Islam.

When Khaalid's unit arrived in At-Taaif, Al-Mugheerah ibn Sho'bah ؓ, with the aid of a number of men, went directly to Ar-Rabbah in order to destroy it.^[1] Throughout the period of demolition, Al-Mugheerah ؓ was heavily guarded by his fellow clansmen from the children of Mu'attib, who feared that the people of Thaqeef might attack him just as they had previously attacked and killed 'Urwah ibn Mas'ood Ath-Thaqafee ؓ.

Everyone from the Thaqeef tribe men, women, and children came out to witness the demolition of their once revered idol, Ar-Rabbah. Because they had only recently been polytheists, and because their faith was not strong, most of them thought that Ar-Rabbah could not be destroyed that, somehow, it would defend itself and wreak vengeance on those who tried to do it harm.

^[1] Refer to *Al-Maghaazee* (3/671).

This was of course only wishful and foolish thinking on their part, and they soon came to realize that Ar-Rabbah was nothing more than an inanimate object that could no more defend itself than could a piece of wood when it is about to be hacked up into pieces with an axe.

Al-Mugheerah ؓ was a man of a very easygoing disposition; he enjoyed banter and good-natured teasing. He ؓ said to his companions, "By Allah, in regard to the people of Thaqeef, I will give you something to laugh about." He pretended to strike down Ar-Rabbah with his hatchet, and he then fell to the ground, acting as if he were mortally wounded. Everyone in the crowd gasped, and they said, "May Allah distance Al-Mugheerah (from all that is good); Ar-Rabbah has killed him." Thus they all became overjoyed when they saw Al-Mugheerah fall down to the ground.^[1] They then turned to the rest of the members of Khaalid's unit and said, "Whosoever among you wishes to approach Ar-Rabbah, let him do so, and let him try to destroy it. For by Allah, no one will ever be able to do so." At that moment, Al-Mugheerah ibn Sho'bah ؓ sprang up off the ground, showing that nothing was wrong with him, and he said, "May Allah cover you in shame, O people of Thaqeef! It is nothing more than a trifling thing that is made of stone.... So accept safety and well-being from Allah, and worship Him (alone)."^[2]

Al-Mugheerah ibn Sho'bah ؓ and the other members of his unit then proceeded to destroy Ar-Rabbah and completely level it to the ground. While they were destroying Ar-Rabbah, its custodian was standing nearby and was furious. He was also impatiently waiting for Ar-Rabbah to defend itself to lash out at Al-Mugheerah ؓ and his Companions ؓ. But his waiting was in vain; soon they finished destroying it completely, and all that was

^[1] Refer to *As-Saraayah Wal-Bu'ooth* (pg. 300); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Thaqeef Delegation Visits the Messenger of Allah ﷺ in Ramadan of the Year 9 H."

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Thaqeef Delegation Visits the Messenger of Allah ﷺ in Ramadan of the Year 9 H"; and to *Dalaail An-Nubuwwah* (5/303).

left of it was its foundation; even still, Ar-Rabbah's custodian held out hope and said, "You will see, its foundation will become angry and will punish you by making you sink into the earth." This foolishness, Al-Mugheerah though, had gone on long enough; he asked Khaalid ؓ for permission to dig underneath the foundation of Ar-Rabbah and to thus destroy any last remnant of the idol. Khaalid ؓ granted him permission, and Al-Mugheerah began excavating the dirt that was underneath the spot where Ar-Rabbah had previously stood; furthermore, Al-Mugheerah ؓ and his Companions took the jewelry with which Ar-Rabbah had been adorned. The people of Thaqeef were collectively in a state of shock; the reality of the situation slowly dawned upon them, and the darkness that veiled their minds was gradually fading away, giving way to rays of light.

When Khaalid's unit returned to Al-Madeenah, they presented Ar-Rabbah's jewelry to the Messenger of Allah ﷺ, and he distributed that jewelry on the very same day. And the Muslims praised Allah ﷻ for granting complete victory to His Prophet ﷺ and to His religion.

In this manner, the second most popular idol in the Arabian Peninsula was destroyed. The Prophet ﷺ ordered the governor of At-Taaif, "Uthmaan ibn Abul-'Aas ؓ, to build a *Masjid* on the very same spot where Ar-Rabbah had once stood.^[1] 'Uthmaan ؓ carried out the Prophet's instructions, and shortly thereafter, the construction of the new *Masjid* was completed.

The Death Of The Chief Of Al-Madeenah's Hypocrites, 'Abdullah Ibn Ubai Ibn Salool

The chief of Al-Madeenah's hypocrites, 'Abdullah ibn Ubai ibn Salool, fell ill on one of the last nights of the month of Shawwaal in the year 9 H, and he then died in Dhil-Qai'dah of the same year.^[2]

^[1] Refer to *As-Saraayah Wal-Bu'ooth* (pg. 301).

^[2] Refer to *Taareekh Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee* by Al-Waaqidee (pg. 659).

Usaamah ibn Zaid ؓ related that both he and the Messenger of Allah ﷺ visited 'Abdullah ibn Ubai during his final sickness and that the Messenger of Allah ﷺ said to Ibn Ubai, "I would always forbid you from loving the Jews," to which Ibn Ubai responded, "Sa'd ibn Zuraarah hated them, and look what happened to him: he died." 'Abdullah ibn Ubai thus proved his short-sightedness; he thought that death meant ultimate defeat, and was unable to perceive that what came after death was either an everlasting life of bliss or an everlasting life of torment.

After 'Abdullah ibn Ubai died, his son, who was also named 'Abdullah ؓ, went to the Messenger of Allah ﷺ and asked him to give him his shirt so that he could use it to enshroud his father in it. The Prophet ﷺ acquiesced and gave him his shirt. 'Abdullah jr. ؓ then asked the Prophet ﷺ to perform the funeral prayer for his deceased father.

The Messenger of Allah ﷺ stood up to carry out 'Abdullah ibn 'Abdullah's request, but 'Umar ؓ stood up, took hold of the Messenger of Allah's clothing, and said, "O Messenger of Allah, how can you pray over him when Allah forbade you from doing so." The Messenger of Allah ﷺ said, "No, Allah gave me a choice in the matter; He ﷻ said:

﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ (٨٠)

"Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad ﷺ). And Allah guides not those people who are Faasiqoon (rebellious, disobedient to Allah)." (Qur'an 9: 80)

The Messenger of Allah ﷺ said, "And I will ask (forgiveness for him) more than seventy times." 'Umar ؓ said, "Verily, he is a hypocrite." In spite of 'Umar's protestations, the Messenger of

Allah ﷻ performed the funeral prayer for 'Abdullah ibn Ubai, but then Allah ﷻ revealed this Verse:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾

"And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave."
(Qur'an 9: 84)

The Messenger of Allah ﷺ prayed over 'Abdullah ibn Ubai based on his outward show of faith, for he claimed to be a Muslim; furthermore, the Prophet ﷺ wanted to honour the wishes of Ibn Ubai's son, 'Abdullah ﷺ, who was a sincere and pious Muslim. As we have previously mentioned, 'Abdullah jr. had offered the Prophet ﷺ to kill his father during the Banu Al-Mustaliq expedition; he made that offer after his father had had the temerity to hurl vile insults at the Prophet ﷺ and the *Muhaajiroon*. There was also another reason why the Prophet ﷺ performed the funeral prayer for Ibn Ubai: He ﷺ knew that Ibn Ubai had many loyal followers, and he ﷺ wanted to extend to them a gesture of goodwill, in the hope that they would repent and become good Muslims. Had the Prophet ﷺ not answered 'Abdullah ibn 'Abdullah's request to pray over Ibn Ubai, he ﷺ would have alienated both 'Abdullah ibn 'Abdullah and Ibn Ubai's followers. So as long as he had a choice in the matter, the Prophet ﷺ followed the politically most favourable course of action; and when he ﷺ no longer had any choice in the matter, when he ﷺ was outright forbidden from praying over hypocrites and standing over their graves, he ﷺ of course submitted completely to Allah's command and never again prayed over any hypocrite who died.

The Prophet ﷺ also had good reason to give away his shirt to 'Abdullah ibn 'Abdullah ﷺ. For one thing, the Prophet ﷺ was never asked for something and then responded, "No." But also the Prophet ﷺ wanted to pay Ibn Ubai back for a favour he did for his uncle, Al-'Abbaas ﷺ, after the Battle of Badr. Al-'Abbaas ﷺ was taken captive during the course of the battle;

Ibn Ubai then helped him by giving him his shirt. It was not appropriate for the Prophet ﷺ to be beholden to a hypocrite, and so it was only fitting for him to give up his shirt to Ibn Ubai's son so that he could pay back the favour and no longer be under any obligation to the dead hypocrite.

The events that transpired during the Tabook expedition coupled with the death of 'Abdullah ibn Ubai had a devastating effect on the hypocrite movement in Al-Madeenah. A number of them remained, though they no longer had an impact on the goings on of society. Nonetheless, the Prophet ﷺ knew who they were, and so did Hudhaifah ibn Al-Yamaan ؓ^[1], who was the secret-holder of the Prophet ﷺ. The Prophet ﷺ informed him of the names of every single hypocrite.^[2] Later on, if someone unknown or of dubious nature died, 'Umar ؓ would wait to see if Hudhaifah ibn Al-Yamaan ؓ performed the funeral prayer over him; if Hudhaifah ؓ performed it, he ؓ would do the same; otherwise, he ؓ would abstain from praying over that person.

In the year 9 H, Muslims became stronger than ever before, and as a result of their strong position in Al-Madeenah, Allah ﷻ clearly delineated for them the firm stance they should take vis-à-vis the hypocrites. Imam Ibn Al-Qayyim wrote, "(The Prophet ﷺ ordered the Muslims) to accept what the hypocrites outwardly announced (i.e., their Islam) and to entrust their hidden secrets to Allah ﷻ. He ﷻ ordered them to fight the hypocrites with knowledge and clear proofs, to turn away from them, and to be harsh with them (when necessary).... He ﷻ forbade them from praying over the hypocrites and from standing over their graves. And He ﷻ informed them that, even if he ﷻ invoked Allah ﷻ to forgive them, Allah ﷻ would still not forgive them."^[3]

The official policy of the Muslims towards the hypocrites was

^[1] Refer to *Diraasaat Fee 'Ahd An-Nubuwwah* by Ash-Shujaa' (pg. 221).

^[2] Refer to *Ma'een As-Seerah An-Nabawiyah* (g. 463).

^[3] Refer to *Zaad Al-Ma'aad* (2/91).

outlined in Verses of Chapter *At-Taubah*; it is interesting to note that more than half of this Chapter is dedicated to a detailed discussion about the hypocrites. In Chapter *At-Taubah*, the secret intentions and feelings of the hypocrites are exposed, and their true inner reality is explained. In short, everything they wanted to keep hidden was brought out into the light, and everyone came to know them for who they truly were base, duplicitous, false, treacherous liars, liars whose final destination is worse even than the final destination of the disbelievers. The final destination of the disbelievers is the Hellfire; the final destination of the hypocrites is the lowest part of the Hellfire.

A Summary of the Most Important Legislations that were Revealed Around this Time Regarding the Hypocrites

- 1) Branding them with Disbelief; and the Prohibition of Praying Over Them When They Die

Allah ﷻ said:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِۦ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِۦ وَمَاتُوا وَهُمْ فَسِقُونَ ۝٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ۝٨٥﴾

“And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Faasiqoon (rebellious, – disobedient to Allah and His Messenger ﷺ). And let not their wealth or their children amaze you. Allah’s Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.” (Qur’an 9: 84, 85)

2) Destroying the Masjid They Built

The legislation of destroying their *Masjid*, which was named *Masjid Diraar*, was revealed in the *Sunnah* of the Prophet ﷺ, and we have hitherto discussed the matter in some detail.

3) The Order to Fight Against the Hypocrites

Allah ﷻ said:

﴿يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ ۝٩﴾

“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell – and worst indeed is that destination.” (Qur’an 66: 9)

In this Verse, Muslims are ordered to strive hard against the hypocrites; striving hard against them does not necessarily mean fighting against them; it may mean fighting against them under certain circumstances, but it also means opposing them in other ways and exposing their lies. At any rate, the manner in which Muslims were ordered to deal with the hypocrites after the revelation of Chapter *At-Taubah* was certainly different from the manner in which they dealt with them prior to the revelation of Chapter *At-Taubah*.

4) Exposing the Hypocrites More So than Ever Before

Prior to the revelation of Chapter *At-Taubah*, the hypocrites were able to mingle unnoticed among Muslims with relative ease; but that all changed when Chapter *At-Taubah* was revealed. For in it, their lies and deceptions were exposed; for example, Allah ﷻ unmasked the hypocrites, announcing in a Verse what they had been saying to the Muslims prior to the Tabook expedition:

﴿لَا تَنْفِرُوا فِي الْحَرِّ﴾

“March not forth in the heat.” (Qur’an 9: 81)

The Prophet ﷺ Gives His Wives An Important Choice To Make

Allah ﷻ said:

﴿يَتَأْتِيهَا النَّبِيُّ قُلْ لِأَزْوَاجِكُمْ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا

فَعَالَيْنِ أُمَتَّعَنَّ وَأَسْرَحَنَّ سَرَاحًا جَمِيلًا ۝٢٨ وَلِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ
وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ أَجْرًا عَظِيمًا ۝٢٩ ﴿

"O Prophet (Muhammad ﷺ)! Say to your wives : "If you desire the life of this world, and its glitter, - Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward." (Qur'an 33: 28, 29)

Authentic *Hadeeth* narrations confirm that these two Verses were revealed after the Prophet ﷺ secluded himself from his wives for an entire month. We also know that these Verses were revealed in the year 9 H.^[1]

As for the incident that prompted the revelation of these two verses, an account of it is related in *Saheeh Muslim*, in a *Hadeeth* that is related by Jaabir ؓ: One day, Abu Bakr ؓ went to the Prophet's apartment in order to ask for permission to enter upon him. But upon arriving at his door, he found that a number of people were sitting in front of it, and he was told that not a single one of them had been given permission to enter. Abu Bakr ؓ, however, was given permission to enter; shortly thereafter, 'Umar ؓ came, and he too was given permission to enter.

Inside, the Prophet ﷺ was sitting down, and his wives were gathered around him; they were extremely sad and reticent. 'Umar ؓ wanted to say something that would lighten the mood and make the Prophet ﷺ laugh, and so he ؓ said, "O Messenger of Allah, if you had only seen Bint Khaarijah (her full name was Jameelah bint Thaabit, and she ؓ was 'Umar's wife; in this narration, 'Umar ؓ was ascribing her to her forefathers) when she asked me for spending money; I stood up, went to her, and poked her in the neck." Upon hearing 'Umar ؓ say that, the Messenger of Allah ﷺ laughed and said, "As you can see, they are all around me, asking me for spending money."

^[1] Refer to *Qadaayah Nisaa An-Nabee ﷺ Wal-Mo'minaat* (p. 67).

Abu Bakr ؓ then stood up, went to his daughter, 'Aishah ؓ, and poked her in her neck; 'Umar ؓ then stood up and poked his daughter, Hafsa ؓ, in her neck. And both of them said to their daughters, "Are you asking the Messenger of Allah ﷺ for that which he does not have." They responded, "By Allah! It is not true that we are asking the Messenger of Allah ﷺ for that which he does not have!" The Messenger of Allah ﷺ then secluded himself from them for a month or for twenty-nine days, upon the completion of which the above-mentioned Verses were revealed.

All of the Prophet's homes were simply built and simply adorned; and though this was the reality of his homes, his wives were human beings, and had human desires and human aspirations for worldly things. When the Prophet ﷺ first arrived in Al-Madeenah, apartments were built for him ﷺ and his wives beside the *Masjid*. These apartments were in no way like the houses and castles of kings and rulers; rather, they were the apartments of one who is interested not in this world, but in the Hereafter. Like the *Masjid*, the Prophet's apartments were built from clay, mud, and stones; and the roofs were built from palm branches. The courtyard adjacent to the apartments was small, and the roof of the apartments was low, so low, in fact, that a tall child or young man could touch the roof with his hand. Al-Hasan Al-Basree said, "I used to reach the first part of the roof of the Prophet's apartment with my hand."^[1] And each apartment was equipped with two doors, an outer and an inner door; the inner door entered upon the *Masjid*, thus giving the Prophet ﷺ easy access to the *Masjid* for prayer or for other matters.^[2]

As for lighting, the Prophet ﷺ did not even have lamps with which he ﷺ could illuminate his apartments during the night. Imam Bukhaaree (may Allah have mercy on him) related that 'Aishah ؓ said, "I would sleep in front of the Messenger of Allah

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/36).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "Building the Apartments of the Messenger of Allah ﷺ Beside His Noble *Masjid*"; to *As-Seerah An-Nabawiyah Fee Dau Al-Qur'an Al-Kareem* (2/35, 36).

ﷺ, and my legs would be in the direction of his prayer, so that, when he would perform prostration, he would poke me with his fingers, and I would draw my legs together; and when he would stand up, I would stretch out my legs (again). And houses in those days did not have lamps in them.”^[1] Incidentally, when ‘Aishah ؓ said that houses did not have lamps in them, it was as she was apologizing and explaining that, had there been a lamp in her apartment, she would have moved her leg when the Prophet ﷺ wanted to perform prostration, and would not have made him go through the trouble of notifying her of his intention to perform prostration by poking her with his fingers.

The Prophet’s apartments were not carpeted; the floor was sand and perhaps was partially covered with a straw mat. No mattress separated his body from the ground when he slept, and it did not take long before the sand made marks in his sides. Nor did his apartments have sofas or large cushions; in one of his apartments, he had a single cushion made of leather that was stuffed with fibres, and nothing else, which is why, when ‘Adee ibn Haatim ؓ visited the Prophet ﷺ, ‘Adee ؓ sat down on the only cushion in the apartment, and the Prophet ﷺ sat down on the ground.

So yes, the Prophet’s life was harsh. Anas ibn Maalik ؓ said, “I do not know of any occasion on which the Prophet ﷺ even saw a soft loaf of bread (as opposed to a coarse loaf of bread) up until the time (he died); nor did he ever see a *Sameet* sheep (a sheep whose hair is removed with heated water and is then barbecued).”^[2] And ‘Aishah ؓ said that she witnessed three new moons in a row, during which time no oven was ignited in any of the Prophet’s apartments. ‘Urwah ibn Az-Zubair then asked her, “Then what did you live on?” She ؓ said, “The two black things: dates and water.”^[3]

^[1] *Saheeh Bukhaaree*, the Book of prayer, *Hadeeth* number: 513; and *Saheeh Muslim*, the Book of prayer.

^[2] *Saheeh Bukhaaree*, the Book of *Ar-Raqaa'iq*, *Hadeeth* number: 6457.

^[3] Refer to *Saheeh Bukhaaree*, the Book of *Ar-Raqaa'iq*, *Hadeeth* number: 6459; and to *Saheeh Muslim*, the Book of *Az-Zuhd* and *Ar-Raqaa'iq*.

The Prophet's wives were thus accustomed to harsh and austere lifestyles. But then Allah ﷻ granted important victories to the Muslims, the conquests of Khaibar and Makkah being two prominent examples. The wives of the Prophet ﷺ read Verses of the Qur'an that permitted people to enjoy Allah's Blessings in this world, as long as they did not waste or become extravagant; since others were starting to enjoy various worldly pleasures, the Prophet's wives wanted to partake in the prosperous times that the Muslims were enjoying. Allah ﷻ said:

﴿يَبْنَیْ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (۳۱)

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance)." (Qur'an 7: 31)

In another Verse, Allah ﷻ said:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ (۳۲)

"Say (O Muhammad ﷺ): "Who has forbidden the adoration with clothes given by Allah, which He has produced for His slaves, and At-Tayibaat [all kinds of Halaal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayaat (Islamic laws) in detail for people who have knowledge." (Qur'an 7: 32)

And in yet another Verse, Allah ﷻ said:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾ (۲۹)

"And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty." (Qur'an 17: 29)

These Verses made it clear to the Prophet's wives that, as long as one was moderate and stayed within proper limits, one could, with a clear conscience, enjoy the lawful pleasures of this world. But these Verses were directed at the general population of Muslims; the Prophet ﷺ was an exception, in that Allah ﷻ ordered him to turn away from worldly things; for example, Allah ﷻ admonished the Prophet ﷺ in the Verse:

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ٨٨﴾

"Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers)." (Qur'an 15: 88)

And in another Verse, Allah ﷻ said:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ١٣١﴾

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting." (Qur'an 20: 131)

It is because the Prophet ﷺ was chosen to lead a more austere lifestyle than others that he ﷺ gave his wives the option to choose between the life of this world, in which case he would divorce them, and between Allah, His Messenger, and the abode of the Hereafter. At first, they had asked for an increase of wealth. But once this choice was given to them, none of them hesitated for

even a single moment; rather, all of them said with a unified voice, "We want (i.e., we choose) Allah, His Messenger, and the abode of the Hereafter."^[1]

'Aishah رضي الله عنها said, "When the Messenger of Allah ﷺ was ordered to give his wives a choice, he began with me and said, 'I am about to discuss a matter with you, and before you make a decision regarding it, you will not do wrong if you first ask your parents to order you (to do what is right).' He ﷺ knew that my parents would not order me part from him. He ﷺ then said (to me), 'Verily Allah, Who is exalted and deserving of all praise, said:

﴿يَتَأْتِيهَا النَّبِيُّ قُلٌّ لِّأَرْوَجِكَ إِن كُنْتَن تَرْضَدِ الْحَيَوَةَ الدُّنْيَا وَزِينَتَهَا
فَنَعَالَيْنَ أُمَتِّعُكَ وَأُسْرِخُكَ سَرَحًا جَمِيلًا ۝٢٨ وَلَئِن كُنْتَن تَرْضَدِ اللَّهَ
وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنْ أَجْرًا عَظِيمًا ۝٢٩﴾

"O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, – Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward." (Qur'an 33: 28, 29)

'I said, 'Regarding what should I seek out the command of my parents (i.e., I have already made my decision)? Verily, I want (i.e., I choose) Allah, His Messenger, and the abode of the Hereafter.' Then the other wives of the Messenger of Allah ﷺ did exactly as I did."^[2]

All of the Prophet's wives were being given a difficult test; in the first of the two above-mentioned Verses, they were promised 'the life of this world and its glitter' if they chose to dissolve their marriages to the Prophet ﷺ. They all passed the test, refusing to

^[1] Refer to Qadaayah Nisaa An-Nabee ﷺ Wal-Mo'minaat Fee Soorah Al-Ahzaab (pg. 77).

^[2] Saheeh Bukhaaree, the Book of Tafseer, Hadeeth number: 4786; and Saheeh Muslim, the Book of Divorce.

choose the glitter of this world over Allah, His Messenger, and the abode of the Hereafter. They thus proved their sincerity, their truthfulness, and the strength of their faith. A striking aspect of the above-mentioned Verses is that Allah ﷻ promised them not any specific or known reward, but an enormous reward; the size of it was not specified because of the human mind's inability to appreciate its sheer enormity.

The rightly-guided *Khaleefahs* learned a valuable lesson from this incident. The life of this world and its glitter are not meant for the person who is in charge of the entire Muslim nation. His rewards and enjoyment are saved for the Hereafter; in this world, he must strive tirelessly, both day and night, to look after the well-being of his people. Just as the Prophet ﷺ turned away from the glitter of this world, the rightly-guided *Khaleefahs* did the same. Thus we read about how 'Umar ؓ would not sleep during the night, but would instead patrol the streets to make sure that everyone was safe. And similar examples of selflessness and dedication are amply found in the biographies of all of the rightly-guided *Khaleefahs*: Abu Bakr ؓ, 'Umar ؓ, 'Uthmaan ؓ, and 'Alee ؓ. They understood that leading this nation is not a means to enjoying power and pleasure, but is rather a responsibility that requires sacrifice and hard work.

Abu Bakr ؓ Leads The People In their Pilgrimage To Makkah

In past years, *Hajj* was not performed by Muslims; the inhabitants of Makkah prevented them from entering Makkah and performing the rites of *Hajj*; the situation changed for Muslims after Makkah was conquered. In the year 8 H, 'Attaab ibn Usaid ؓ was charged with the duty of leading the pilgrims in their rites of *Hajj*. At the time, the rites of *Hajj* for Muslims were not all that different from the rites of *Hajj* for polytheists.^[1]

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/536) and to *Ad-Diraasaat Fee 'Ahd An-Nubuwwah*, pg. 222.

With the approach of the *Hajj* season in the year 9 H, the Messenger of Allah ﷺ wanted to perform *Hajj*, but decided not to and explained the reason why when he ﷺ said, "Verily, the House (i.e., the Ka'bah) is visited by polytheists who, while they are naked, perform *Tawaaf* (i.e., walk circuits) around it. Therefore, I do not wish to perform *Hajj* until that no longer takes place." Although it was true that the Muslims had full control of Makkah, they had signed various treaties with non-Muslim tribes, tribes that still enjoyed the privilege of performing *Hajj*.

It was not befitting for the Messenger of Allah ﷺ to perform *Hajj* alongside naked polytheist pilgrims, and so he ﷺ ordered Abu Bakr As-Siddeeq ؓ to lead the Muslim pilgrims that year. Abu Bakr ؓ left Al-Madeenah for *Hajj*, and was accompanied by a large number of Companions ؓ, who took along with them animals that they intended to sacrifice.

A little while after Abu Bakr ؓ departed from Al-Madeenah, Chapter *Baraa'ah* (which is also called Chapter, *At-Taubah*) was revealed. It contained important legislations that pertained to dealings between Muslims and polytheists; in essence, those legislations called for the severing of all ties between the two groups. Since both non-Muslim and Muslim pilgrims came from all over the Arabian Peninsula to perform *Hajj*, it was an opportune occasion for those new legislations to be announced and heard by pilgrims who could then go back to their fellow tribesmen and convey the gist of the announcement to them. With that purpose in mind, the Prophet ﷺ ordered 'Alee ؓ to ride out towards Makkah and catch up with Abu Bakr ؓ.

The pilgrims had not travelled very far, and 'Alee ؓ was able to catch up with them at Dhil-Hulaifah. When Abu Bakr ؓ saw 'Alee ؓ approaching, he ؓ asked, "Are you sent to lead (us) or to be a follower." Abu Bakr ؓ needed to know who was in charge of the pilgrims, now that 'Alee ؓ had come. 'Alee ؓ responded, "Rather, I have come as a follower (of you)."

They then proceeded onward to complete their rites of *Hajj*. Abu Bakr ؓ led the pilgrims along the same route that they had

followed during the pre-Islamic days of ignorance; nonetheless, *Hajj* took place that year in the month of Dhil-Hijjah, and not, as has been claimed by some, in Dhil-Qai'dah.

On various occasions during the pilgrimage, Abu Bakr ؓ delivered sermons to the pilgrims and educated them about the rites of *Hajj*. And 'Alee ؓ was constantly beside him and would add to Abu Bakr's sermons: He ؓ would recite for the people the beginning of Chapter *Baraa'ah*, and then he ؓ would make the following four important announcements:

- 1) None will enter Paradise save the believers.
- 2) No one would ever again be permitted to be naked while performing *Tawaaf* (i.e., to walk circuits) around the Ka'bah.
- 3) Whoever had signed a treaty with the Messenger of Allah ﷺ, it would be valid until its expiry date, but would not be extended after that.
- 4) After that year, never again would polytheists be allowed to perform *Hajj*.^[1]

It was 'Alee's duty to make these announcements to the pilgrims. It was not easy to be heard by the many thousands of pilgrims who came to perform *Hajj* that year, and so Abu Bakr ؓ formed a team of men whose job it would be to help 'Alee ؓ convey the said announcements to all of the pilgrims.

In effect, Chapter *Al-Baraa'ah* called for a complete severing of ties between Muslims and polytheists; it announced that polytheists could no longer perform *Hajj* and that war was about to be waged against them. Allah ﷻ said:

﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ① فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ② وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ

^[1] Refer to *An-Nasaaee*, the Book of the Rites of *Hajj*; to *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer and to *Saheeh As-Seerah An-Nabawiyah* (pg. 625).

وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عِزٌّ مُّعْجِزِي اللَّهِ
وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾

"Freedom from (all) obligations (is declared) from Allah and His Messenger ﷺ to those of the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty. So travel freely (O Mushrikoon) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhil-Hijjah – the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikoon (the polytheists) and so is His Messenger. So if you (polytheists) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve." (Qur'an 9: 1-3)

These Verses announced a four-month period of respite for those polytheists who did not have a treaty with the Messenger of Allah ﷺ. The following Verse was for those polytheists who did have a treaty with the Messenger of Allah ﷺ; it informed each of them that his treaty would remain valid until the end of its term, at which point it would not be renewed. Allah ﷻ said:

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ ﴿٤﴾

"Except those of the Mushrikoon with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves Al-Muttaqoon (the pious)." (Qur'an 9: 4)

Polytheists who did not have a treaty with the Muslims were given until the end of the inviolable months. Allah ﷻ said:

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ
وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا
الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 9: 5)

The Prophet ﷺ sent ‘Alee ؓ not to lead the pilgrims, for that was Abu Bakr’s job, but to make important announcements to the pilgrims who represented the various tribes of Arabia; the most important of those announcements was that each of their treaties with the Prophet ﷺ would be valid until the end of its term, at which point it would not be renewed. It was customary among Arabs that, when a tribal chieftain wanted to announce the continuation or cancellation of a treaty, either he would have to personally make the announcement or he had to appoint a family member to make the announcement on his behalf. Since this custom was not contrary to the teachings of Islam, the Prophet ﷺ chose his cousin, ‘Alee ؓ, to announce the cancellation of all treaties with polytheists on his behalf. This clearly explains why ‘Alee ؓ was chosen to make the aforementioned announcements; Shi’ites falsely claim that the Prophet ﷺ chose him as a way of announcing that he was more deserving of the caliphate than was Abu Bakr ؓ. Yet somehow – and I don’t know how – they overlook the fact that, when Abu Bakr ؓ asked ‘Alee ؓ whether he was sent to lead or to follow, ‘Alee ؓ answered that he was sent to follow him. And it is beyond me to understand how a follower could be said to be more deserving of the caliphate than a leader – a leader, mind you, who was appointed to that position by none other than the Messenger of Allah ﷺ.^[1]

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/540).

Abu Bakr's *Hajj* that year paved the way for the farewell pilgrimage of the following year. During Abu Bakr's *Hajj*, it was announced for all to hear that the era of idol-worship was now completely over; and a new era, one of pure Islamic Monotheism, was being inaugurated. People had two simple choices: They could submit to the religion of Islam, or they could enter into an all-out war with the Muslims. The delegates of the various tribes of Arabia who came to perform pilgrimage that year returned to their tribes and conveyed to their fellow tribesmen the gist of 'Alee's announcements; everyone thus came to know that the Muslims were very serious and determined about the matter and that the era of polytheism in the Arabian Peninsula had truly come to end. The matter did not require much thought or discussion; tribal chieftains realized that the path that lay ahead of them was clear and had been paved for them. Thereafter, the various tribes of Arabia began to send delegates to the Messenger of Allah ﷺ, ordering them to announce on behalf of those behind them their entry into the fold of Islam. The year in which this took place fittingly became known as "The Year of Delegations."

The Year Of The Delegations (9 H)

In the span of about one year, the Muslims accomplished a great deal: They conquered Makkah; they defeated the Thaqeef tribe, whose members subsequently became Muslims, and they safely returned from the Tabook expedition. They then gave any remaining polytheist tribes in Arabia a period of four months to decide their own fate; at the end of those four months, the Muslims would decide their fate for them. This message resonated loud and clear throughout the Arabian Peninsula, and the tribes of the region responded by sending delegates who announced their entry into the fold of Islam.

Scholars disagree among themselves about two matters that pertain to those delegations: When did they arrive in Al-Madeenah, and how many were they? Some historical accounts indicate that delegations began to arrive in Al-Madeenah at the

beginning of the year 9 H. The inclusion or exclusion of those delegations that arrived at such an early time in the overall list of delegations perhaps accounts for the discrepancy among scholars regarding the total number of delegations that visited the Prophet ﷺ; hence some scholars say that a little more than sixty delegations visited the Prophet ﷺ, whereas other scholars estimate more than one-hundred delegations. Perhaps the discrepancy resulted because some scholars limited their count to only the more famous and well-known delegations.^[1] Whatever the case, delegations came to Al-Madeenah, as Muhammad ibn Ishaq pointed out, from all directions.^[2]

Ibn Sa'd exhaustively gathered information about the delegations, even going to the trouble of recording the biographies of the men who came as delegates. At times, Ibn Sa'd's narrations about the delegates are weak; nonetheless, some of his narrations are related exclusively by trustworthy narrators.^[3]

There can be no doubt that such historical accounts do not always meet the standards of authentic narrations as per the sciences of *Hadeeth*; nonetheless, many of them do meet those standards. For example, Imam Bukhaaree (may Allah have mercy on him) related detailed information about the delegation of the Tameem tribe and about its visit to the Prophet ﷺ. Authentic narrations are also related about the delegations of other tribes as well—such as 'Abdul Qais and Banu Haneefah; the delegations of Najraan, the Ash'ariyyoon, and the people of Yemen; and the delegation of the Daus tribe.^[4] Detailed information about such delegations is related in history books and, more particularly, in *Seerah* books.^[5]

[1] Refer to *Nadratin-Na'eem* (1/396).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/46,47).

[3] Refer to *Nadratin-Na'eem* (1/397).

[4] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* numbers: 4365, 4368, 4372, and 4392.

[5] Refer to *Al-Bidaayah Wan-Nihaayah* (5/40-98).

Also, Imam Muslim (may Allah have mercy on him) related narrations about most of the above-mentioned delegations; and the rest of the famous "Six Books" of *Hadeeth* contain even more detailed and comprehensive accounts not just of the above-mentioned delegations, but of other delegations as well.^[1]

The stories of the delegations are very important, for they contain very important lessons about how to convey the message of Islam. The Prophet ﷺ took all the necessary steps to ensure that the delegates profited from their stay in Al-Madeenah. He ﷺ ordered for the delegates to be lodged in special hospitality homes; he ﷺ asked for volunteers to be responsible for taking care of individual delegates; and he ﷺ set the stage of his meeting with the delegates in his *Masjid*, from where they could witness for themselves the manner in which Muslims prayed. And the Prophet ﷺ strove particularly to educate the delegates about the teachings of Islam, giving special attention to delegates who both were eager to learn and had the aptitude to learn, for it would be their responsibility to return to their people and educate them about Islam. Hence it is clear that the delegates came with an eagerness to learn about Islam; they didn't come to negotiate terms, but to announce their Islam and to learn as much of its teachings as they could during their short stay in Al-Madeenah. Recognizing how important it was for the delegates to return to their people with correct knowledge, the Prophet ﷺ dedicated much of his time to educating them, and he asked his Companions ﷺ to do the same, saying to them, "Teach your brothers."^[2]

The Prophet ﷺ met specifically with delegates who were chieftains of their tribes in order to advise them to adhere to the truth; they needed special attention because they would have the most influence on their people once they returned to them. And before the delegates left Al-Madeenah, the Prophet ﷺ handed out gifts to them.

^[1] Refer to *Nadratu-Na'eem* (1/398).

^[2] Refer to *Muhammad Rasoolullah* by Saadiq 'Urjoon (4/520).

The delegates underwent a positive change during their stay in Al-Madeenah; they embraced Islam wholeheartedly and were greatly impressed by the demeanour and generosity of their hosts; in short, they saw the practical manifestation of Islam in the demeanour and actions of the Prophet ﷺ and his Companions ؓ, and they liked what they saw. And the strong faith of the Companions ؓ rubbed off on them: No sooner did they return to their people than they began teaching them what they had learned; furthermore, they enthusiastically told their people about the generosity and kindness and mutual love of the Prophet ﷺ and his Companions ؓ. As a result, the people to whom they returned began to long themselves to meet the Prophet ﷺ and his Companions ؓ, and to witness firsthand the wonderful things they were hearing about them.

Such was the result of the visits of most of the delegates; some of the delegates, however, chose to remain upon their religion, although they made it clear that they were willing to live under the rule of Muslims and to pay the *Jizyah* tax to Muslims on a yearly basis; and here I am referring specifically to the Christians of Najraan. Following is a brief discussion about some of the delegations that visited Al-Madeenah in the year 9 H.

1) The 'Abd-Qais Delegation

Ibn 'Abbaas ؓ related that, when the 'Abd-Qais delegation arrived in Al-Madeenah, the Prophet ﷺ asked them who they were or which tribe they represented. They said, "Rabee'ah." The Prophet ﷺ welcomed them, and they said, "O Messenger of Allah, we are coming to you from a far-off land, and separating us from you is a land that is inhabited by disbelievers from the Mudar tribe. Therefore, we can only come to you in one of the inviolable months (one of the months during which fighting is prohibited, for only then can we safely cross through enemy territory). Give us a clear command, so that we can then inform those who are behind us about it – a command that will enable us to enter Paradise." They furthermore asked about the

permissibility of alcohol. The Prophet ﷺ ordered them to believe in Allah alone, and he ﷺ then asked them, "Do you know what it means to believe in Allah?" They said, "Allah and His Messenger know best." The Prophet ﷺ said, "To bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah; to establish the prayer; to pay *Zakaat* (obligatory charity); to fast the month of Ramadan; and to give one fifth of the spoils of war (to categories of people that are specified in the Noble Qur'an)."

In regard to their question about alcohol, the Prophet ﷺ forbade them from certain kinds of drinking containers: containers that were made from the dried shells of pumpkins; containers that were made using clay, hair, or blood; containers that were made with asphalt; and containers that were made with the bark of a tree. These kinds of drinking containers were forbidden because they were used to make alcohol; left in such containers, dates mixed with water quickly transformed into an alcoholic drink. Based on the reason of the prohibition, we should understand that, as long as such containers are not used for alcohol, they are permissible for use otherwise, on the condition that impure things are not used in their making.

Having imparted clear commands to the 'Abd-Qais delegation, the Prophet ﷺ said, "Memorize them (i.e., these commands) and inform those that you have left behind about them."^[1] One particular narration tells the story of Al-Ashajj ibn 'Abd-Qais ؓ, who was one of the members of the 'Abd-Qais delegation. 'Abd-Qais ؓ stayed behind with the riding animals of his fellow delegates; having put away the things of his fellow delegates, he ؓ walked towards the Prophet ﷺ and kissed the Prophet's hand upon meeting him. The Prophet ﷺ said to him, "Verily, you have two qualities that Allah and His Messenger love." Al-Ashajj ؓ said, "Was I molded upon those characteristics (i.e., did Allah instill me with them) or did I assume them myself?" The Prophet ﷺ said, "Rather you were molded upon them." Al-

^[1] *Saheeh Bukhaaree* (53) and *Saheeh Muslim*, the Book of Faith.

Ashajj ؓ said, "All praise is for Allah, Who has created me with characteristics that both Allah and His Messenger love."^[1]

Incidentally, the Messenger of Allah ﷺ became so preoccupied with the delegates that he ﷺ was not able to perform the *Sunnah* units of prayer that are performed after the four obligatory units of the *Zuhr* prayer; as a result, he ﷺ performed them after the 'Asr prayer.^[2]

2) The One-Man Delegation of Dimaam ibn Tha'labah ؓ

Anas ibn Maalik ؓ reported that while he and other Companions ؓ were seated with the Messenger of Allah ﷺ in the *Masjid*, a man entered with his camel and made it kneel on the ground inside of the *Masjid*. He then tied his camel up, turned towards the Prophet's Companions ؓ, and said, "Which one of you is Muhammad?" Meanwhile, the Prophet ﷺ was in the midst of his Companions ؓ in a reclined position. The Companions ؓ said, "This white-skinned man who is in a reclined position." The man turned to the Prophet ﷺ and asked, "You are the son of 'Abdul-Muttalib?" The Prophet ﷺ said, "Here I am, answering you."

The man said, "Verily, I want to ask you some questions, and I will be intense in my questioning, but do not become angry at me."

"Ask what you will," said the Prophet ﷺ.

"I ask you by your Lord, and by the Lord of those who came before you, did Allah send you to all of mankind?"

"O Allah, yes," said the Prophet ﷺ, who could have simply answered yes, but mentioned Allah's Name in order to seek blessings thereby and to emphasize the truthfulness of what he ﷺ was saying.

"I ask you by Allah," said the man, "did Allah command you to pray five times every day and night?"

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 631).

^[2] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 635).

"O Allah, yes," said the Prophet ﷺ.

"I ask you by Allah, did Allah order you to fast this particular month of the year (i.e., Ramadan)?"

"O Allah, yes," answered the Prophet ﷺ.

"I ask you by Allah, did Allah order you to take this charity from the rich among us and to then distribute it to the poor among us?" the man asked.

"O Allah, yes," the Prophet ﷺ said.

"I believe in what you came with," said the man. "I am a messenger of the people of my tribe whom I have left behind. And I am Dimaam ibn Tha'labah, brother of Banu Sa'd ibn Bakr."^[1]

According to Ibn 'Abbaas's account of this story, when Dimaam ؓ finished asking his questions, he ؓ said, "Then I do indeed bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed the Messenger of Allah ﷺ. Verily, I will perform these obligatory duties, and I will stay away from that which you have prohibited me from doing. After that, I will do no more, and I will do no less."

As Dimaam ؓ turned around and walked towards his riding camel, the Messenger of Allah ﷺ said, "If the possessor of the two braids (i.e., Dimaam ؓ) is truthful (in his promise to do no more and no less than what I have commanded him to do), he will enter Paradise."

When Dimaam ؓ returned to his people, they all gathered around him, and the first thing he ؓ said to them was, "Evil indeed are both Al-Laat and Al-'Uzzah (the idols they worshipped)!"

"Be silent, O Dimaam," they said. "And save yourself from leprosy...and madness." They believed that Dimaam was, through his insults, bringing upon himself the wrath of Al-Laat and Al-'Uzzah.

"Woe upon you," he ؓ said. "By Allah, they can neither bring benefit (to someone) nor cause (someone) harm. Verily, Allah, the Possessor of might and majesty, has sent a Messenger and has

^[1] *Saheeh Bukhaaree*, the Book of Knowledge, *Hadeeth* number: 63.

revealed to him a Book, through which He will save you from that which you follow. And verily, I bear witness that none has the right to be worshipped but Allah alone – and He has no partner – and that Muhammad is His slave and Messenger. I am now coming back to you from the Messenger of Allah ﷺ, and I bring with me the knowledge of things that he has commanded you to do and other things that he has forbidden you from doing.”

The narrator of this story said, “By Allah, that day did not come to an end before every man and woman in his presence became a Muslim.” Ibn ‘Abbaas ؓ said, “There has never been a representative of a group of people who is better than Dimaam ibn Tha’labah, at least we have not heard of any such person.”^[1]

Dimaam’s story proves that, by the year 9 H, the teachings of Islam were well known throughout Arabia; so well known, in fact, that Dimaam ؓ went to the Prophet ﷺ not to learn anything new, but to confirm what he had already learned. And despite the fact that he had never previously met the Prophet ﷺ, he was able to enumerate the core teachings of Islam in a clear and lucid manner, which proves that he already knew a great deal about Islam before he even arrived in Al-Madeenah.

3) The Christian Delegation of Najraan

The Messenger of Allah ﷺ wrote a letter to the Christians of Najraan, a letter that consisted of the following message: “To proceed: Verily, I invite you to turn away from the worship of slaves and to embrace the worship of Allah. And I invite you to turn away from showing loyalty to slaves and to show complete loyalty to Allah. If you refuse, then you must pay the *Jizyah* tax; and if you refuse that, then I declare war upon you...”^[2]

When the bishop of Najraan received the Prophet’s letter, he gathered his people and read it to them, and asked them what

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 630); to *Musnad Ahmad* (1/624); and to *Mujma’ Az-Zawaaid* by Al-Haithamee, the Book of prayer.

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/48) and to *Hidaayah Al-Hiyaarah Fir-Radd ‘Alal-Yahood Wan-Nasaarah*.

they thought about it. After they discussed the matter, they agreed to send a delegation that consisted of fourteen of their noblemen (it has been said that they sent sixteen riders; and Allah knows best); of those delegates, three of them in particular were their most revered leaders: Al-'Aaqib, who was their leader and their principle decision-maker; As-Sayyid, who was the most widely traveled person among them; and Abul-Haarith, who was their bishop and chief religious authority.

When the Najraan delegates arrived in Al-Madeenaah, they went to the Prophet's *Masjid*, wearing elaborate clothing and robes that were hemmed with silk; and on their hands they were wearing gold rings. Once inside of the *Masjid*, they faced towards the east and began to pray.

The Messenger of Allah ﷺ said, "Leave them." When they then approached the Messenger of Allah ﷺ, he ﷺ turned away from them and refused to speak to them. 'Uthmaan ؓ said to them, "(You are receiving this treatment) because of the outfits you are wearing." They left for the day and returned the next morning, attired in the simple clothing of monks. They extended greetings of peace, and the Prophet ﷺ returned their greetings and then proceeded to invite them to Islam. They refused to embrace Islam, saying, "We were Muslims before you."

The Prophet ﷺ said, "Three things stand in the way of you being Muslims: The fact that you worship the cross, the fact that you eat the flesh of swine, and the fact that you claim that Allah has a son."^[1] An all-out debate broke out between the Prophet ﷺ and the delegates; the Prophet ﷺ recited the Qur'an to them and refuted their false claims. During the course of their debate, the delegates said, "Why is it that you curse our companion (i.e., 'Eesa ؑ) and say that he is the slave of Allah?" The Prophet ﷺ said, "Yes, he is indeed the slave of Allah and His Messenger; and he is His Word, which He cast unto Maryam, the chaste, the virtuous."

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/547); to *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma'thoor* by As-Suyootee; and to *Ad-Dalaail* by Abu Na'eem.

The delegates became angry and said, "Have you ever seen a person who has no father? If you are truthful, then show us someone who is like him in that regard." It was not the Prophet ﷺ who then refuted them, but Allah ﷻ, Who revealed this Verse:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝٥٩ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ۝٦٠﴾

"Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!) – and he was. (This is) the truth from your Lord, so be not of those who doubt." (Qur'an 3: 59, 60)

They asked for an example of someone who had no father; Allah ﷻ not only satisfied their request, but went one step further by mentioning someone who had neither a father nor a mother. When sound arguments and fair preaching had no effect on the delegates, the Prophet ﷺ invited them to a duel of sorts – not a duel that involved swords, but one that involved curses. It was a practice that was called *Al-Mubaahalah*. Two opposing groups would bring all of the members of their family, and when everyone was present, the people of each group would ask that Allah ﷻ curse the one group that was lying. This is a practice that is referred to in this Verse of the Qur'an:

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝٦١﴾

"Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e., 'Iesa (Jesus)] being a slave of Allah, and having no share in Divinity) say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie." (Qur'an 3: 61)

The Prophet ﷺ later returned with 'Alee ؓ, Al-Hasan ؓ, Al-Husain ؓ, and Faatimah ؓ, and he said to them, "When I supplicate (for Allah to curse those who are lying), say *Aameen* (Amen)." Meanwhile, the delegates were having a private meeting of their own. They knew that Muhammad ﷺ was truly a Prophet, and they feared that, if they went through with the *Al-Mubaahalalah*, they would be bringing the curse of Allah ؓ down upon their own selves. They were proud but not ignorant: they knew that, throughout history, whenever anyone went against a Prophet in a session of *Al-Mubaahalalah*, that person became destroyed. Therefore, they refused to go through with the *Al-Mubaahalalah*; and they said to the Prophet ﷺ, "Render upon us whatever judgment you want."

The Prophet ﷺ then agreed to sign a treaty with them if they paid the Muslims two-thousand robes – one-thousand in the month of Rajab, and one thousand in the month of Safar.^[1] Before the delegates embarked on their return journey to Najran, they said to the Prophet ﷺ, "Send a trustworthy man to accompany us, so that he can take possession of the wealth we agreed upon in our treaty." The Messenger of Allah ﷺ said, "Verily, I will send along with you a man who is trustworthy, nay, a man who is truly trustworthy." The Companions of the Messenger of Allah ﷺ lifted their heads, hoping to be noticed and singled out for the honour he ﷺ was about to bestow on one of them. He ﷺ then said, "Stand up, O Abu 'Ubaidah ibn Al-Jarraah." When Abu 'Ubaidah ؓ stood up, the Prophet ﷺ said, "Here is the trustworthy one of this nation."^[2]

The Messenger Of Allah ﷺ Sends out Delegations Of His Own, As Well As The Odd Military Unit

Delegation after delegation visited the Prophet ﷺ in Al-

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/547) and to *Tohfatul-Ahwadhee* by Al-Mubaarakpooree, who said, "This Hadeeth is *Hasan Ghareeb Saheeh*."

^[2] *Saheeh Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3745.

Madeenah. Delegates announced the entry of their tribes into the fold of Islam, and during their short stay in Al-Madeenah, they tried to learn as much as they could about the teachings of Islam, so that they could go back to their people and convey to them what they learned. Nonetheless, the Prophet ﷺ thought it best to send some of his Companions ﷺ back with the delegates; the delegates were eager and enthusiastic, but they needed the backing of experienced and knowledgeable Muslims if they hoped to properly educate their people about Islam, and that is where the help of the Prophet's delegates – usually a knowledgeable Companion ﷺ – was most needed.

The Prophet ﷺ began sending out delegates throughout the Arabian Peninsula, but particularly to Yemeni tribes of the south, for the people there were in dire need of learning the rudimentary aspects of Islam's teachings. The need of Muslim teachers and preachers was palpable; crowds upon crowds of people were embracing Islam, and they needed people to teach them about their religion so that they could properly apply its teachings.

Some of the delegations the Prophet ﷺ sent were a mix between preachers and warriors; they were preachers first, and then warriors, taking on the latter role if the people they went to refused to embrace Islam. For example, the tribe of Banu Al-Haarith ibn Ka'ab refused to embrace Islam; as a result, the Messenger of Allah ﷺ sent a unit that was headed by Khaalid ﷺ, whose job it was to first preach the message of Islam, and to then invade the Banu Haarith tribe if its people refused to embrace Islam.

1)The Military Unit of Khaalid ﷺ that was Sent to the Banu Al-Haarith ibn Ka'ab Tribe in the Year 10 H

Najraan had always been a problem region for the Muslims, and even after most of the people of Arabia embraced Islam, one of the tribes of Najraan, the Banu Al-Haarith ibn Ka'ab tribe, refused to enter into the fold of Islam. In fact, not a single member of the Banu Al-Haarith tribe embraced Islam. As a result, the Messenger of Allah ﷺ sent Khaalid ibn Al-Waleed ﷺ to them in the month of

Rabee'ul-Aakhir or Jumaada in the year 10 H. The Messenger of Allah ﷺ ordered Khaalid ؓ to invite them to Islam for three days, during which time he was not to attack them. If they answered the call to embrace Islam, Khaalid ؓ was to accept that from them; otherwise, he ؓ was to attack them.

When Khaalid ؓ reached the land they inhabited, he ؓ sent out small groups of men to invite the people of Banu Haarith to Islam. The people of Banu Haarith responded by embracing Islam, thus doing what was in their own best interests. Khaalid ؓ settled down in their midst and began teaching them about Islam, the Book of Allah, and the *Sunnah* of the Prophet ﷺ – which is what the Prophet ﷺ commanded him to do. Khaalid ؓ sent a letter to the Prophet ﷺ, giving him the good news and informing him that he would continue to stay among the people of Banu Haarith until he received further instructions from him. Those instructions soon came in the form of a letter from the Messenger of Allah ﷺ; in that letter, the Messenger of Allah ﷺ ordered Khaalid ؓ to return to Al-Madeenah and to bring with him a group of delegates from the Banu Haarith tribe.

Shortly thereafter, Khaalid ؓ and the Banu Haarith delegation arrived in Al-Madeenah. The Prophet ﷺ informed the delegates that he was appointing Qais ibn Al-Husain ؓ to be the governor of their tribe; and afterwards the Prophet ﷺ sent 'Amr ibn Hazm ؓ to be their religious guide and instructor.

According to one narration, the Prophet ﷺ sent 'Alee ؓ to replace Khaalid ؓ; and when 'Alee ؓ reached the tribes of Hamdaan, he ؓ read for them a letter from the Messenger of Allah ﷺ. As a result of hearing the contents of the letter, all of the people of the Hamdaan tribe embraced Islam. 'Alee ؓ promptly sent a letter to the Prophet ﷺ, informing him about the good news, and upon hearing the contents of 'Alee's letter, the Prophet ﷺ fell down to the ground and performed prostration. When the Prophet ﷺ raised his head from the position of prostration, he ﷺ said, "Peace be upon Hamdaan. Peace be upon Hamdaan."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4349.

The Prophet ﷺ eagerly wanted to secure the southern borders of the Muslim nation; accordingly, he ﷺ concentrated his *Da'wah* efforts in that region, hoping that the tribes of Yemen would embrace Islam. The attention that he ﷺ gave to the region reaped wonderful fruits, as is attested to by the fact that so many tribes of Yemen sent delegations to visit the Prophet ﷺ in Al-Madeenah. Thereafter, the Prophet ﷺ signed many important agreements with the tribes of Yemen and Hadramoot, many of which have been gathered by Muhammad Humaidullah (may Allah have mercy on him) in his book *Majmoo'atul-Wathaa'iq As-Siyaasiyyah*.^[1]

2) Mu'aadh ibn Jabal ؓ and Abu Moosa Al-Ash'aree ؓ are sent to Yemen

Mu'aadh ibn Jabal ؓ, the most knowledgeable of the Prophet's Companions ؓ in the sphere of knowledge that was known as the lawful and the unlawful in Islam, was a valuable resource to the Muslim nation. With all of the knowledge he possessed, he ؓ was qualified to be a judge. But his services were not direly needed in Al-Madeenah; most of the Companions ؓ lived there, thus making it a center of knowledge. Furthermore, the Prophet ﷺ wanted to set an important precedent; he ؓ wanted his Companions ؓ to understand their important role in the spread of Islam; after he ﷺ died, they would have to be willing to leave Al-Madeenah – forever, even, for some of them – and travel to far-off lands with the message of Islam. That was the only way in which Islam was going to spread. Some of them would have to go out as fighters in the Muslim army; others would have to go out as preachers and educators; and yet others had to combine the two roles, by preaching and educating whenever possible, and by fighting whenever necessary.

Many of the people of Yemen were new to Islam, and some of them were Christians. They needed someone to educate them and to patiently nurture their spiritual growth. The Prophet ﷺ knew that he had to carefully choose the person he would send to them;

^[1] Refer to *Al-Wathaa'iq As-Siyaasiyyah* by Humaidullah (pg. 230).

he ﷺ needed someone who was knowledgeable and otherwise qualified for the job. And that person was none other than Mu'aadh ibn Jabal ؓ.

Mu'aadh ؓ was going out to face perhaps the toughest challenge of his life; his duties in Yemen were manifold: He was to become a leader, a judge, an educator, and a *Zakaat* collector all-in-one. Yemen was divided into two regions, and Mu'aadh ؓ was to be responsible for the northernmost region.

As Mu'aadh ؓ left Al-Madeenah for the journey to Yemen, the Messenger of Allah ﷺ accompanied him for a short while, to bid him farewell and to advise him. The Messenger of Allah ﷺ, extremely humble as always, insisted that he walk while Mu'aadh ؓ remain seated on his riding animal. Given the importance of Mu'aadh's mission, the Prophet ﷺ gave him a lot of advice and outlined for him the methodology he should follow in his *Da'wah* efforts. For example, the Prophet ﷺ said to Mu'aadh ؓ, "Verily, you are going to a people who are from the People of the Book (so they were either Jews or Christians), so when you go to them, invite them to bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah ﷺ. If they obey you in that matter, then inform them that Allah has made obligatory upon them five prayers every day and night. If they obey you in that matter, then inform them that Allah has made charity compulsory upon them: wealth that is taken from the rich among them and that is given to the poor among them. And if they obey you regarding that matter, then beware of taking their best wealth. And beware of the supplication of the person who is wronged, for between that supplication and Allah there is no veil."^[1]

This *Hadeeth* is one of the most important of revealed texts that pertains to spreading the message of Islam; it contains important instructions and guidelines for preachers and educators, calling upon them to proceed gradually with the people they are inviting

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4347; and *Saheeh Muslim*, the Book of Faith.

and to prioritize their message: They must begin with the most important of Islam's teachings, Islamic Monotheism, and then proceed to the fundamental religious duties of Islam. One should not, therefore, preach to a non-Muslim about the fine points of Islamic law, while ignoring the issue of pure Islamic Monotheism. Faith should be the top priority for any Muslim working in the field of *Da'wah*, for once a person develops strong faith based upon correct beliefs, and once faith enters the very depths of his heart, he will be willing to apply any teaching that emanates from the Noble Qur'an and the *Sunnah* of the Prophet ﷺ. To be sure, the aforementioned advice of the Prophet ﷺ to Mu'aadh ؓ should be known to all Muslims, and understood at a deep level by those who are actively involved in spreading the message of Islam.

When the Messenger of Allah ﷺ was done advising Mu'aadh ؓ, he ﷺ said, "O Mu'aadh, perhaps you will not meet me again after this year...and perhaps you will pass by this *Masjid* of mine and my grave."^[1] Mu'aadh ؓ began to cry, feeling extremely sad on account of parting for good from the Prophet ﷺ – meaning for good in this life. What the Messenger of Allah ﷺ said came true: Mu'aadh ؓ stayed in Yemen for a while and returned to Al-Madeenah only after the Messenger of Allah ﷺ died.

The Messenger of Allah ﷺ charged Abu Moosa Al-Ash'aree ؓ with a similar mission – to be a leader, a judge, an educator, and a *Zakaat* collector – sending him to the southern region of Yemen. The Messenger of Allah ﷺ advised both Abu Moosa ؓ and Mu'aadh ؓ, saying, "Be easy (with people) and do not make matters difficult (for them); give glad tidings (to people) and do not drive (people) away; cooperate with one another, and do not quarrel with one another."^[2] He ﷺ advised them to cooperate with one another in lieu of the fact that they were being sent to neighbouring regions and would probably be required to work together on occasion.

^[1] Refer to *Saheeh As-Seerah* (pg. 654).

^[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4342.

3) Establishing a Form of Government

Organization, discipline, orderliness – these are integral aspects of Islam and are crucial to the well-being of the individual and of society. Even on a level of worship, we as Muslims must be disciplined, disciplined enough to perform prayer regularly and on time, five times a day. We may not perform all of the prayers at once or at our convenience; rather, there is a set time for each prayer that we must all adhere to.

In Islam, organizing a system of government is no different. During his lifetime, the Prophet ﷺ made sure that there was always a chain of command in society; otherwise, chaos would break out. For example, whenever the Prophet ﷺ would set out on a military expedition or go out for some other purpose, he ﷺ would always appoint someone to govern Al-Madeenah during his absence. And whenever he ﷺ conquered a tribe, he ﷺ would appoint a leader over them.

The Prophet's approach to governance was simple yet very effective. When delegates from a given tribe visited him to announce on behalf of their tribe that they were entering the fold of Islam, the Prophet ﷺ would take at least three immediate steps to ensure smooth and problem-free governance of that tribe:

- 1) He ﷺ would personally appoint a leader over them.
- 2) He ﷺ would send someone to teach them about their religion.
- 3) He ﷺ would send a *Zakaat* collector to them, in order to ensure a fair distribution of wealth between the rich and poor.

The first of those steps, choosing a leader, did not involve a random selection; on the contrary, the Prophet ﷺ carefully chose the right man for the job, taking into consideration a candidate's character, level of piety, experience and knowledge; at times, he ﷺ would choose someone who was influential in his tribe, in the hope that he could, in the capacity of overall leader of that tribe, convince all of his fellow tribesmen to embrace Islam. In such situations, the Prophet ﷺ appointed not one of his own

Companions ﷺ but a member of the tribe he had just conquered. For it is always the case that people want one of their own to lead them, and not an outsider. And so the Prophet ﷺ appointed 'Attaab ibn Usaïd ﷺ to govern the people of Makkah and 'Uthmaan ibn Al-'Aas ﷺ to govern the people of At-Taaif. At least in one situation, the Prophet ﷺ allowed the previous ruler of a region to hold on to his job. Baadhaan ibn Saamaan was the governor of his people during the rule of Kisra, the emperor of Persia. When Baadhaan (may Allah have mercy on him) embraced Islam, the Messenger of Allah ﷺ reappointed him as governor of Yemen. Then when Baadhaan died, the Prophet ﷺ divided Yemen into various districts and distributed the job of governing those regions among his Companions ﷺ. Over the region of San'aa, the Prophet ﷺ appointed Baadhaan's son, Shamar (may Allah have mercy on him), to be its governor; over the region of Ma'rib, the Prophet ﷺ appointed Abu Moosa Al-Ash'aree ﷺ; over the region of Al-Jund, Ya'laa ibn Umayyah ﷺ; over the region of Hamdhaan, 'Aamir ibn Shamr Al-Hamdaanee ﷺ; over the land that lay between Najraan, Zama', and Zabeed, the Prophet ﷺ appointed Khaalid ibn Sa'eed ibn Al-'Aas ﷺ to be its governor; over Najraan, 'Amr ibn Hizaam ﷺ; over the lands of Hadramoot, Ziyaad ibn Labeed Al-Biyaadee ﷺ; and over the regions of As-Sakaasik and As-Sukoon, 'Ukkaashah ibn Thaur ﷺ.^[1]

The Prophet ﷺ then kept a strict watch over his governors, holding them accountable for the smallest amount of wealth that was received or spent by the Muslim government. The rightly-guided *Khaleefahs* then continued that tradition, scrutinizing every action of their governors in order to prevent all forms of government corruption. Very often, even if a governor did no wrong, he would be replaced if the *Khaleefah* thought that another person could do a better job of governing. Therefore, the Companions ﷺ understood that governance was not a right, but a responsibility that required great discipline and tremendous sacrifices.

^[1] *Al-'Ibar Wa-Deewaan Al-Mubtada Wal-Khabar* by Ibn Khuldoon (2/59).

During his lifetime, the Prophet ﷺ established the practice of paying wages to governors; for example, he ﷺ allotted 'Attaab ibn Usaid ؓ a pay of one dirham per day.^[1] And when the Prophet ﷺ appointed Qais ibn Maalik ؓ to govern his people, he ﷺ allotted him a piece of land and informed him that he could keep the crops that grew on that land. The salaries the Prophet ﷺ paid to his governors changed according to the economic conditions of the time, so there was no fixed salary.^[2] What is clear is the fact that the Prophet ﷺ made sure that his governors had the basic necessities of life. He ﷺ said, "Whoever governs a province for us and does not have a house, then let him take a house (for himself); if he doesn't have a wife, then let him take a wife for himself; and if he doesn't have a riding animal, then let him take a riding animal for himself."^[3] These were the major necessities of a governor during that era, and the wisdom of providing those necessities was to prevent the taking of bribes. The overall leadership must provide for the basic needs of governors; otherwise, they will turn to other means of gaining wealth – and 'other means' usually means accepting bribes. From the very beginning, it was made clear in Islamic law that, whenever a ruler or governor accepts a gift, what he is accepting is in fact nothing short of a bribe.^[4]

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/153).

^[2] Refer to *Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah* by Mansoor Al-Harabee (pg. 44).

^[3] Refer to *Musnad Ahmad*, the *Musnad* of Ash-Shamiyyoon, the *Hadeeth* of Al-Mustaurad ibn Shaddaad; to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee; to *Mo'jam Al-Kabeer* by At-Tabaraanee; to *Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah* (pg. 44); and to *At-Taraateeb Al-Idaariyyah* by Al-Kitaanee (1/227).

^[4] Refer to *Ad-Daulatul-'Arabiyyah Al-Islaamiyyah* (pg. 44).

The Farewell Pilgrimage (10 H)

Hajj (the greater pilgrimage to Makkah, the lesser pilgrimage to Makkah being 'Umrah) is one of the five pillars of Islam, and it was made compulsory upon Muslims in the year 10 H. That it was made compulsory not in the year 9 H, but in the year 10 H, is a view that was championed by Ibn Al-Qayyim^[1], who cited clear proofs to back up his view. The main reason why this is an issue in the first place is that it was not befitting for the Prophet ﷺ to delay performing a compulsory deed, for he ﷺ could have performed *Hajj* in the year 9 H; others argue that the Prophet ﷺ did not perform *Hajj* in the year 9 H because polytheists would be walking naked around the Ka'bah that year, and it was not befitting for the Prophet ﷺ to perform *Hajj* alongside them – which is why he ﷺ announced in the year 9 H that, henceforward, polytheists would not be permitted to perform *Hajj*. One of the strongest proofs that Ibn Al-Qayyim (may Allah have mercy on him) cited was the following Verse:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

“And Hajj (Pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence).”
(Qur'an 3: 97)

^[1] Refer to *Zaad Al-Ma'aad* (3/595).

This Verse makes it clear that *Hajj* is compulsory, and it was revealed only towards the end of the ninth year, after the *Hajj* season of that year was already over; this means that its ruling – the ruling that *Hajj* is compulsory on those who can afford its expenses – went into effect the following year, the year during which the Prophet ﷺ performed the Farewell pilgrimage.

In the entire life of Prophet ﷺ, the Farewell pilgrimage was the only *Hajj* that he ﷺ ever performed. The Prophet's pilgrimage that year is known by various names, such as the 'Conveyance pilgrimage' and the 'Farewell pilgrimage'; the latter was given for obvious reasons: the Prophet ﷺ was bidding farewell to his Companions ؓ, since the appointed time of his death was approaching. The former was given because, during the Farewell pilgrimage, the Prophet ﷺ, after about twenty-three years of hard work, completed the mission of conveying the message of Islam to mankind in its entirety. After the Prophet ﷺ clarified to the people the rites and rules of *Hajj*, and while he ﷺ was standing at 'Arafah, Allah ﷻ revealed this Verse to him:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." (Qur'an 5: 3)

When this Verse was revealed, the Companions ؓ began to cry; they understood the fact that it signaled the imminent death of the Prophet ﷺ. When 'Umar ؓ was asked why he was crying, he ؓ said, "When something has gone up and has reached the point of completion, there is nowhere to go but down." With his profound understanding of the religion, 'Umar ؓ knew that Islam had reached its highest point; perhaps Muslims could maintain that high level of completion for a while, but then things would inevitably take a downward turn: trials and tribulations would beset the Muslim nation. And true to 'Umar's foreboding, the door

to trials and tribulations was opened after a short while – to be exact, that door opened when his caliphate ended and he ﷺ died.

How The Prophet ﷺ Performed Hajj

In the year 10 H, the Prophet ﷺ announced to the people that he intended to perform Hajj that year. Many of his Companions ﷺ made the necessary preparations so that they could join him; and those who lived in lands that neighboured Al-Madeenah heard about his plans and also intended to join him. In total, more than one-hundred thousand people accompanied the Prophet ﷺ during his pilgrimage that year. People surrounded him from all directions and as far as the eye could see, as he ﷺ made his way towards Makkah.

The Prophet ﷺ left Al-Madeenah during the day, after the *Zuhr* prayer, on a Saturday, when only five days remained from the month of Dhil-Qai'dah.^[1] Prior to leaving, the Prophet ﷺ delivered a sermon, in which he ﷺ explained the rules of *Ihraam* – of entering into the inviolable state of being a pilgrim. Then the Prophet ﷺ set out for his pilgrimage, and began to frequently repeat the *Talbiyyah*, a group of phrases that a pilgrim should repeat over and over again throughout his pilgrimage. The wording of the *Talbiyyah* is as follows: "Here I am, O Allah (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."

On his way to Makkah, the Prophet ﷺ stopped at various places to make camp: His first stop was Al-'Arij, and then he ﷺ continued to travel until he stopped to make camp at Al-Abwaa and then at the valley of 'Asfaan in Sarf. The Prophet ﷺ then resumed his journey and did not stop until he ﷺ reached Dhee Tiwaa, where he stopped to rest for the night; the day he reached there was a Saturday, the fifth of Dhil-Hijjah. Having performed the morning prayer at Dhee Tiwaa and taken a shower on the

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah*, pg. 664; and to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 386).

same morning, the Prophet ﷺ proceeded to enter Makkah. Entering Makkah from its northern side, the Prophet ﷺ made his way directly to the *Masjid* during the same morning.

The first thing the Prophet ﷺ did was to touch and kiss the black stone,^[1] after which he ﷺ trotted around the Ka'bah for the first three circuits of the *Tawaaf*; then he ﷺ slowed down his pace and walked during the final four circuits. Having completed the *Tawaaf* (seven circuits around the Ka'bah), the Prophet ﷺ made his way to the Station of Ibraaheem ؑ and recited this Verse of the Noble Qur'an:

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ١٢٥﴾

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibraaheem (Abraham) [or the stone on which Ibraaheem (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaaf of the Ka'bah at Makkah), and we commanded Ibraaheem (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer)."
(Qur'an 2: 125)

Then, positioning himself so that Station of Ibraaheem ؑ was between him and the Ka'bah, the Prophet ﷺ performed two units of prayer, reciting Chapter, *Al-Ikhlaas* in one unit, and *Al-Kaafiroon* in the other. Next, the Prophet ﷺ returned to the black stone, in order to touch and kiss it once more. And after that, he ﷺ left from the door of the *Masjid* and went to Mount As-Safaa; and as he ﷺ approached As-Safaa, he ﷺ recited the Verse:

^[1] Saheeh Muslim, the Book of Hajj, chapter, "The Hajj of the Prophet ﷺ," Hadeeth number: 1218.

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾﴾

“Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawaaf) between them (As-Safaa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.” (Qur’an 2: 158)

Just as Allah ﷻ began the above-mentioned Verse with As-Safaa, the Prophet ﷺ began walking circuits between As-Safaa and Al-Marwah with As-Safaa. He ﷺ continued to climb As-Safaa until he ﷺ had a clear view of the Ka’bah; then he ﷺ faced the Ka’bah, made the declaration of faith, magnified Allah ﷻ (by saying, “Allah is the Greatest), and said, “None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.”

He ﷺ repeated this invocation three times, and between saying it one time and the next, he ﷺ supplicated to Allah ﷻ. Descending from Mount As-Safaa, the Prophet ﷺ then made his way towards Mount Al-Marwah, and when he ﷺ reached the lowest part of the valley that separated the two mountains, he ﷺ jogged and then slowed down his pace to a walk when the lowest part of the valley gave way to higher land (today, two green lights in the Masjid signal where a pilgrim should start jogging and where he should slow down his pace and resume walking). Once at Marwah, the Prophet ﷺ repeated what he ﷺ did at As-Safaa. When he ﷺ finished his seventh and final circuit between As-Safaa and Al-Marwah, he ﷺ said, “Had I been able to do it over again, I would not have steered the sacrificial animals, and I would have made this an ‘Umrah (the lesser pilgrimage, so that in one trip, he ﷺ

could have combined both *Hajj* and '*Umrah*'). Whosoever among you does not have a sacrificial animal with him, then let him exit from the *Ihraam* (i.e., from the inviolable state of being a pilgrim) and let him make this (i.e., the rites that have been performed up until now) an '*Umrah*.'"[1]

Suraaqah ibn Maalik ibn Jo'sham ؓ stood up and said, "Does that apply to this year only or to the rest of time?" The Prophet ﷺ interlocked his fingers and repeated twice, "'Umrah has now become a part of *Hajj*.'" He ﷺ also said, "No, it is something that will remain in effect until the end of time." [2]

The Prophet ﷺ stayed in Makkah for four days: Sunday, Monday, Tuesday, and Wednesday. Then, on Thursday morning, he ﷺ led his Companions ؓ to Mina and made camp there. He ﷺ performed five prayers there: *Zuhr*, '*Asr*', *Maghrib*, '*Eesha*', and, on the following morning, *Fajr*. He ﷺ waited until the sun rose, and he ﷺ ordered for a dome-shaped tent to be erected for him at Namirah, which was just south of '*Arafah*', but not an actual part of '*Arafah*'.

As the Messenger of Allah ﷺ left Mina, the people of the Quraish were certain that he ﷺ would stop at Al-Mash'ar Al-Haraam, which was a mountain at Al-Muzdalifah. For during the pre-Islamic days of ignorance, the Quraish would stop there and would not stand alongside other Arabs at '*Arafah*'; that was a kind of distinction for the Quraish. But the Prophet ﷺ passed right by Al-Mash'ar Al-Haraam and did not stop until he ﷺ reached '*Arafah*'. Once he ﷺ reached there, he ﷺ found that a tent had been erected for him at Namirah, and it was there that he ﷺ stopped to make camp. When the sun moved from the center of the sky and deviated towards the west, he ﷺ asked for *Al-Qaswaa*, his riding animal, and it was then saddled for him. Next, he ﷺ went to heart of the '*Uranah*' valley, where he delivered a sermon

[1] *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ"; *Hadeeth* number: 1218.

[2] Refer to *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ," *Hadeeth* number: 1218; and to *Saheeh As-Seerah An-Nabawiyah* (pg. 659).

to the people. With the exception of Imam Maalik (may Allah have mercy on him), scholars maintain that 'Uranah is not a part of 'Arafah. At any rate, here is the sermon that the Prophet ﷺ delivered to the pilgrims: "Verily, your blood and your wealth are sacred upon you, like the sacredness of this day, of this month, and of this city. Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabe'e'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled. And fear Allah regarding women, for you indeed took them (to be your wives) by the security of Allah, and you have made lawful their private parts by the Word of Allah. One of the rights you have over them is that they may not admit anyone into your homes that you dislike; if they do that, you may strike them, but not severely. And one of their rights over you is that you provide their provision and clothing based on *Al-Ma'roof* (i.e., based on what is customary for someone among you to spend, given his level of wealth and the norms of society). And I have left among you something which, if you cling to it, will have this effect on you: You will not go astray. And that something is the Book of Allah. And you will be asked about me; what then will you say (about me)?"

The Companions ؓ said, "We will bear witness that you have indeed conveyed, fulfilled your duty, and sincerely advised us." Raising his finger to the sky and then moving it towards the people – doing this back and forth – he ﷺ said, "O Allah, bear witness. O Allah, bear witness. O Allah, bear witness."^[1]

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 661) and to *Saheeh Muslim*, the Book of *Hajj*, *Hadeeth* number: 1218.

The Call to prayer was made, and it was followed by the *Iqaamah*. The Prophet ﷺ then led the people in the *Zuhr* prayer. Then the *Iqaamah* was made again, and he ﷺ led them in the 'Asr prayer, without pausing to first perform any voluntary prayer.

When he ﷺ completed the 'Asr prayer, the Prophet ﷺ mounted his riding animal and rode out towards Al-Mauqif. Positioning the stomach of his riding animal in the direction of the rocks that were at the base of Mount Ar-Rahmah (a mountain that is in the center of 'Arafah), and positioning himself so that the path of those who travelled on foot was in front of him, the Prophet ﷺ faced the *Qiblah* and remained in that position until the sun had set and the yellowness of the sky had vanished.

Abul-Hasan An-Nadawee said, "At one point while the Prophet ﷺ was supplicating to Allah, he raised his hands to his chest like a poor person does when he is begging for food. And he ﷺ said, 'O Allah, You do indeed hear my speech and see where I am; and You know both what I keep inside of me as a secret and what I outwardly show (to the people); nothing of mine is hidden from You. I am poor and needy (to You); I ask for Your help and I seek refuge with You; I am frightened and fearful (of You and Your punishment). I admit and acknowledge all of my sins. As a poor person I ask You; and as humble sinner I ardently supplicate to You. I supplicate to You in the way someone who is fearful and blind supplicates, in the way a person supplicates who submits his neck to You, who cries profusely for You, who humbles his body (before You), and who humbles his nose (on the ground during prostration) for You. O Allah, O my Lord, do not make me unhappy in regard to my supplication to You (i.e., answer my prayers), and be compassionate, gracious, and merciful to me, O You Who are the best among those who are asked, and the best among those who give.'"^[1]

And it was at that juncture that this Verse was revealed to him:

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 389).

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” (Qur’an 5: 3)

When the sun had set that day, the Messenger of Allah ﷺ rode out of ‘Arafah, placing Usaamah ibn Zaid ؓ behind him on *Al-Qaswaa*. The Messenger of Allah ﷺ tightened the reins of *Al-Qaswaa*, to the degree that its head kept hitting the stirrups that were attached to it. As he rode onwards, the Prophet ﷺ said, “O people, be calm and tranquil,”^[1] and he ﷺ continued to repeat the *Talbiyyah* until he ﷺ reached Al-Muzdalifah.

At Al-Muzdalifah, the Prophet ﷺ ordered the *Muadhdhin* (the person who made the call to prayer) to make the call to prayer. The *Iqaamah* was then made, and the Prophet ﷺ performed the *Maghrib* prayer before the people put down their things and made their camels kneel down to the ground. Then, when they finished putting away their things, the *Iqaamah* was made again, and the Prophet ﷺ performed the ‘*Eesha* prayer. He ﷺ then went to sleep until late into the night.

At the time of dawn, the Prophet ﷺ prayed *Fajr* at its earliest time; he ﷺ then mounted his riding animal and rode out towards Al-Mash’ar Al-Haraam, and once there, he ﷺ faced the *Qiblah* (the direction of the Ka’bah) and began to remember Allah, to supplicate to Him, to magnify Him (by saying, “Allah is the Greatest”), and to say the Testimony of Faith (“None has the right to be worshipped but Allah”), until the light in the sky (the light that appears prior to sunrise) became intense.

The Prophet ﷺ then left Al-Muzdalifah, seating Fadl bin ‘Abbaas ؓ behind him on *Al-Qaswaa*. And as he rode onwards, he ﷺ repeated the *Talbiyyah* over and over again; furthermore, he

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 662) and to *Saheeh Muslim*, the Book of Hajj, chapter, “The Farewell Pilgrimage,” *Hadeeth* number: 1218.

ﷺ ordered Ibn 'Abbaas ؓ to pick up seven pebbles off of the ground for him.

When he ﷺ reached Batn Muhassir, he ﷺ prodded *Al-Qaswaa* and quickened his pace^[1], for it was at Batn Muhassir that the People of the Elephant were inflicted with a severe punishment.

Upon reaching Mina, the Prophet ﷺ continued to ride onwards until he ﷺ reached Jamaratul-'Aqabah; and still seated on *Al-Qaswaa*, he ﷺ pelted the Jamaraat with stones; this took place after the rising of the sun. And it was at this point that he ﷺ stopped making the *Talbiyyah*.^[2]

Next, he ﷺ returned to Mina once again; and there he ﷺ delivered a heartfelt sermon to the pilgrims. In his sermon, he ﷺ informed them about the superiority and inviolability of the Day of An-Nahr; he ﷺ reminded them about the sacredness of Makkah and about its superiority over all other lands; and he ﷺ told them about the importance of obeying those that were put in authority over them. Furthermore, he ﷺ ordered them not to apostatize after his death and not to fight against one another. And finally, he ﷺ ordered them to convey what he had told them to those who were absent.^[3]

At one point during his sermon, the Prophet ﷺ asked them, "Do you know what day it is today?" The people said, "Allah and His Messenger know best." The Prophet ﷺ remained silent for a short while, which made people think that he ﷺ was going to give that day a new name. But then he ﷺ said, "Are we not in (the month of) Dhil-Hijjah?" They said, "Yes." He ﷺ said, "Which city is this?" They said, "Allah and His Messenger know best." And again he ﷺ remained silent until they thought that he ﷺ was going to give Makkah a new name. But he ﷺ then said, "Is this not the inviolable city?" They said, "Yes." He ﷺ said, "Then

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 662) and to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

^[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

^[3] Refer to *Saheeh As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 390).

verily your blood and your wealth (and according to one narration, he ﷺ added, 'and your honour') are sacred upon you like the sacredness of this day in this month and in this city; and they will remain as such (i.e., sacred) until the day you meet your Lord. Lo! Have I conveyed?" The people said, "Yes." He ﷺ said, "O Allah, bear witness. And let the one who is present here convey (this message) to the one who is absent. For among those to whom my message is conveyed, there may be some who will understand (what I say) better than those who hear (what I say firsthand). And after I am gone, do not return to disbelief, with some of you striking the necks of others among you (here the Prophet ﷺ was perhaps referring to those who apostatized during the early stages of Abu Bakr's caliphate)."

The Prophet ﷺ then made his way to the slaughter area in Mina, and he ﷺ proceeded to slaughter sixty-three camels with his own hands; incidentally, the number of camels he slaughtered exactly matched his age. He ﷺ deemed that to be sufficient for his day's work, and so he ﷺ ordered 'Alee ؓ to slaughter the remaining twenty-seven camels. Upon completing the slaughter of the camels, the Prophet ﷺ summoned the shaver and ordered him to shave his head. The Companions ؓ wanted to take the Prophet's hair and be blessed by it, and so the Prophet ﷺ distributed his hair among those who were nearest to him.

After that, the Messenger of Allah ﷺ rode to Makkah and performed the *Al-Ifaadah Tawaaf*.^[1] He ﷺ performed the *Zuhr* prayer in Makkah and then went to where the children of 'Abdul-Muttalib were busy providing *Zamzam* water to pilgrims. The Prophet ﷺ said to them, "Draw up water, O children of 'Abdul-Muttalib. Had I not feared that people would rush to take this honour from you, I would have drawn up water alongside you." They handed him a container of water, and he ﷺ drank from it.^[2]

On the very same day, the Prophet ﷺ returned to Mina and spent

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

^[2] Refer to *Saheeh Muslim*, the Book of *Hajj*, *Hadeeth* number: 1218; and to *Saheeh As-Seerah An-Nabawiyah* (pg. 663).

the night there; in the morning, he ﷺ waited until noon, at which time he ﷺ walked from his campsite until the Jamaraat. He ﷺ began with the first Jamarah (by pelting it with pebbles), then proceed to the middle one, and then finally went to the third one, which was Jamarah Al-'Aqabah.

He ﷺ delivered two more sermons to the people: one on the Day of An-Nahr and the second on the following day.^[1] In this last sermon, the Prophet ﷺ emphasized some of the points he ﷺ made during his sermons at 'Arafah and at Minah on the Day of An-Nahr. Based on the needs of the Muslims, multiple sermons were required; after all, it was the farewell pilgrimage of the Prophet ﷺ. So given that he ﷺ was about to depart from them for good, they needed some farewell advice from him ﷺ.

The Prophet ﷺ repeated similar advice and commands throughout the course of his pilgrimage because he ﷺ wanted his Companions to memorize and firmly grasp the message he ﷺ was conveying to them; furthermore, he ﷺ wanted to give all of them the chance to bear witness to and acknowledge the fact that he ﷺ had conveyed the message of his Lord and had fulfilled the trust that he ﷺ had been charged with.^[2]

The Prophet ﷺ stayed in Mina for three of the days of *Tashreeq*, and then he ﷺ went to Makkah, where he ﷺ performed the Farewell *Tawaaf*. The Farewell *Tawaaf* was the final act of the Prophet's *Hajj*; upon its completion, he ﷺ immediately departed from Makkah and began his homeward-bound journey to Al-Madeenah.^[3]

On the road to Al-Madeenah, the Prophet ﷺ stopped at Khumm creek, which is situated very close to Al-Johfah. It was the eighteenth day of Dhil-Hijjah, and the Prophet ﷺ delivered a sermon to his fellow travellers. He ﷺ said: "To proceed: Lo! O people, I am only a human being, and the time draws near when

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

^[2] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/579) and to *Al-Mustafaad Min Qisas Al-Qur'an* (2/515).

^[3] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

the messenger of my Lord will come (inviting me to leave this world), and I will answer (his invitation). I am leaving among you two heavy things (heavy in terms of their great significance; or heavy because of the great responsibility that is involved in dealing with them): The first of them is the Book of Allah.” He ﷺ then exhorted the people to adhere to the Book of Allah, after which he ﷺ said, “And the people of my household. I ask you to remember Allah regarding (your duty towards) the people of my household. I ask you to remember Allah regarding (your duty towards) the people of my household.”^[1] According to one particular narration, the Prophet ﷺ took ‘Alee ibn Abee Taalib ؓ by the hand and said, “Whosoever has me as a helper and supporter, then here too is his helper and supporter. O Allah, help those who help him, and show enmity towards those who show enmity towards him (i.e., towards ‘Alee ؓ).”^[2]

As we discussed earlier, ‘Alee ؓ was in Yemen, acting as governor on behalf of the Messenger of Allah ﷺ. He ؓ then returned Al-Hijaaz in order to accompany the Prophet ﷺ during his Farewell pilgrimage. Some people under ‘Alee’s command complained about him, claiming that he ؓ had treated them harshly. The exact incident that aroused their ire took place when ‘Alee ؓ took back from them garments that his second-in-command had distributed among them. While the Prophet ﷺ was at Khumm creek, he ﷺ addressed those who had complained about ‘Alee ؓ, pointing out to them the lofty status of ‘Alee ؓ and his superior qualities, hoping thereby to stop them from complaining. In actual fact, ‘Alee ؓ was right and they were wrong; his second-in-command should not have given them the garments in the first place, since those garments had been earmarked for charity, and so deserving people alone had the right to take them.^[3]

[1] Refer to *Saheeh Muslim*, the Book of the Companions’ Virtues, chapter, “The Virtues of ‘Alee ibn Abee Taalib ؓ,” *Hadeeth* number: 2408.

[2] Refer to *Musnad Ahmad*, the *Musnad* of ‘Alee ibn Abee Taalib ؓ; to *An-Nasae*, chapter, “Particular Virtues of ‘Alee ؓ” (pg. 21); to *Saheeh As-Seerah An-Nabawiyyah* (pg. 688).

[3] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/581).

When the Prophet ﷺ reached Dhil-Hulaifah, he ﷺ stopped there to rest for the night. And upon seeing Al-Madeenah, the Prophet ﷺ said, "Allah is the Greatest, Allah is the Greatest, Allah is the Greatest." And he ﷺ also said, "None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship, perform prostration, and praise our Lord. Allah fulfilled His promise, aided His Servant, and single-handedly defeated the allies." He ﷺ then entered Al-Madeenah during the day.^[1]

Lessons and Morals

1) The Muslim Nation Reaches Its Pinnacle and Enjoys Its Finest Days

In the year 10 H, the Muslim nation reached a very advanced stage in its development. That alone signaled the approaching end of the Prophet's mission. But before the Prophet ﷺ left this world for good, he ﷺ knew that his mission required some final touches, and so in the years 9 and 10 H, he ﷺ personally met with and educated the representatives and leaders of many tribes, thus establishing a strong following that would, after his lifetime, continue to build on and strengthen the foundations of Islam in the Arabian Peninsula and abroad. And then the last of the final touches the Prophet ﷺ had to make in order to complete his mission involved spiritual and religious advice to his Companions during the farewell pilgrimage – advice that focused on reminding them of their duty to adhere to the teachings of Allah's Book and the Prophet's *Sunnah*.

2) Two Important Lessons for Individuals

a) During his Farewell pilgrimage, the Prophet ﷺ stressed the

^[1] *Saheeh Bukhaaree*, the Book of Hajj, chapter, "What He ﷺ would say when He would Return from Hajj, 'Umrah, or an Expedition"; *Saheeh Muslim*, chapter, "What He ﷺ would say when He Rode (His Riding Animal) for Hajj or for Any Other Purpose"; *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 391); and *Zaad Al-Ma'aad* (1/249).

importance of cutting off all ties with polytheism and, for that matter, with all of the practices and beliefs of the pre-Islamic days of ignorance. The Prophet ﷺ said, "Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabee'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled." Many of the people that were present during the Farewell pilgrimage had only recently embraced Islam, and some of them were still attached to practices and beliefs that they had cherished when they were polytheists. In his final sermons, the Prophet ﷺ repeated the message that they had to enter into the fold of Islam, not partially, but completely. When a person becomes a Muslim, it is as if he is reborn; his past sins are erased, and he starts a new life in the service and worship of his Lord. One cannot start that new life in earnest until one forsakes the negative aspects – in regard to beliefs and practices – of his past life.

- b) The Prophet ﷺ warned Muslims to refrain from sinning, for sinning is singularly destructive in that it can wreak more harm on an individual than it can on that individual's enemies. Sinning, to be sure, is the root cause of the trials and tribulations of this world. Allah ﷻ said:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾
 ﴿٣٠﴾

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." (Qur'an 42: 30)

That is the effect of sinning in this world, but the effects of sinning will be much more palpably felt in the Hereafter. The Prophet ﷺ made it clear that, by mentioning sinning, he ﷺ was not referring to the heinous act of returning to the worship of idols. For returning to the worship of idols is not a likely possibility for those whose hearts have been opened up to the belief in pure Islamic Monotheism; such hearts are loath to return to outward forms of polytheism. But even if the Devil cannot convince Muslims to return to idol-worship, he still does not despair, for he knows of other paths of sinning that he can convince them to follow, paths that are dangerous and that lead to destruction and the Hellfire.

3) Important Lessons about How to Develop an Upright and Just Society

- a) Islamic brotherhood is the firm rope that links all Muslims; Allah ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

"The believers are nothing else than brothers (in Islamic religion)." (Qur'an 49: 10)

And the Prophet ﷺ said, "O people, listen to and understand clearly what I (am about to) say: Know that every Muslim is the brother of his fellow Muslim. Muslims are brothers unto one another. And it is not permissible for a person to take something from his brother other than what his brother gives willingly and with a content heart; so do not wrong your own selves (i.e., your own selves and one another; since a believer is someone who wants for his brother what he wants for himself, the Prophet ﷺ equated 'your own selves' with the meaning of 'one another')."

And he ﷺ said, "Verily your blood and your wealth and your honour are sacred upon you like the sacredness of this day in this city; and they will remain as such (i.e., sacred) until the day you meet your Lord. And then He will ask you about your deeds. Lo! After I have departed (from this world), do not return to becoming a misguided fold, with some of you striking the

necks of others among you.”^[1]

- b) In his various farewell sermons, the Prophet ﷺ emphasized the need of looking after the weak and of giving them their rights, since they are not strong enough to take their rights themselves. The Prophet ﷺ cited two examples of weak people, advising Muslims to treat them fairly and kindly: women and slaves. Women were treated inhumanely during the pre-Islamic days of ignorance. Given that abuse of women’s rights was a deep-seated characteristic of pre-Islamic society, the Prophet ﷺ wanted, in his final days, to make sure that Muslim men gave their women their full rights as human beings and as Muslims – rights that are guaranteed in the *Shariah* (in Islamic Law).
- c) Another point that the Prophet ﷺ stressed was the mutual cooperation that should exist between a Muslim government and the general population of citizens. For Islam to prosper and for justice to reign supreme, these two groups of people must help one another to apply the teachings of Islam. It did not matter who a leader was – in regard to his standing in society, his background, or his popularity; what mattered was that he ruled his people by the Qur’an and the *Sunnah*. The tribal system of governance of the pre-Islamic days of ignorance was deeply flawed; for one thing, only people of the highest lineage could lead a tribe; it was unheard of that a common person – never mind a middle class citizen, and completely forget someone who had once been a slave – could rise to the position of leadership in his tribe. With the advent of Islam, it was not the person with the best lineage who was chosen to lead his people, but the person who was best qualified – the person who had experience, knowledge, and an upright character. It is for these reasons that the Prophet ﷺ gave an example of a slave, saying that people had to obey their ruler even if he was an Abyssinian slave.

The Prophet ﷺ clearly delineated the relationship that should

^[1] *Saheeh Muslim*, the Book of *Hajj* (1218).

exist between a ruler and his people: They had to obey him as long as he ruled by the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ; if he deviated from ruling by those two sources, then the people had every right, and even an obligation, not to obey him. A ruler is a representative of his people: He rules according to the laws of Islam on their behalf.

- d) Because racism was firmly ingrained in the minds of some Arabs, the Prophet ﷺ called attention to the inherent equality of all men. He ﷺ said, "An Arab is not superior to a foreigner, nor is a foreigner superior to an Arab. The white man is not superior to the black man, nor is the black man superior to the white man. The only qualities that make any of these people superior to any other of these people are piety and righteousness. All people are from Adam, and Adam was created from clay."^[1] Here, the Prophet ﷺ underlined the universal rule that race, colour, and nationality do not factor into one's superiority over another person; the only, and I repeat, the only yardstick by which a person's superiority can be measured is the yardstick of piety, so that a person becomes superior over other people when he is more pious than they are, when his character is more upright, when he fears Allah to a greater degree, when he does better deeds, and when his faith is stronger.^[2]
- e) In his sermons, the Prophet ﷺ made it clear that there are only two sources of legislation in Islam: the Noble Qur'an and the *Sunnah* of the Prophet ﷺ (without going into too much detail, it is sufficient to say that *Ijmaa'* and *Qiyaas* are not so much sources as they are extensions of the two sources of legislation in Islam). Since he was about to leave this world, the Prophet ﷺ wanted to provide people with clear guidelines –guidelines on how to govern themselves, their families, and society, in all situations, and particularly in the case of a disagreement. To

^[1] Refer to *Musnad Ahmad* (3/411), and the chain of this narration is authentic; to *Mujma' Az-Zawaa'id* by Al-Haithamee, and the narrators of this *Hadeeth* are all narrators of *As-Saheeh* (Of *Saheeh Bukhaaree* or *Saheeh Muslim*).

^[2] Refer to *Al-Mausoo'ah Fee Samaahatul-Islam* by 'Urjoon (2/876).

emphasize his point, the Prophet ﷺ guaranteed that, so long as someone adhered closely to the teachings of the Qur'an and *Sunnah*, he would not go astray. And the Prophet ﷺ did not direct this message to his Companions ﷺ only, nor did he ﷺ direct it exclusively to the people of his era; rather, he ﷺ directed this message to all peoples of all places and all times. The development of civilization, technological advancement, new world orders – none of these or other developments could change the timeless reality that the teachings of the Qur'an and *Sunnah* are binding on all people until the Day of Resurrection; not only are they binding, but their application will always remain in the best interests of mankind. And regardless of what the enemies of Islam might claim, the application of the teachings of Islam will always remain suitable to an ever-changing world. Given that the Prophet's intended audience was all people of all places and all times, it was extremely appropriate that, during his Farewell sermons, he ﷺ did not say, 'O believers,' or, 'O Muslims,' or, 'O pilgrims'; no, instead he ﷺ resorted to the more universal, 'O people,' which was appropriate in his final sermon considering the fact that he ﷺ was sent to all of mankind, and that he ﷺ was sent as a mercy to all human beings.

Thus the Prophet ﷺ mentioned both the disease and the cure, the disease being ignorance coupled with misguidance, and the cure being adherence to the teachings of the Qur'an and the *Sunnah*. The Prophet ﷺ said, "After I leave you, you will never be misguided as long as you closely adhere to (two things) that I have left among you: The Book of Allah and my *Sunnah*."

4) Four Approaches to Teaching During the Farewell Pilgrimage:

a) Practically Demonstrating the Thing or Practice that is Being Taught:

The Prophet ﷺ taught his Companions ﷺ the rites of *Hajj* at times with words and sermons, but primarily through practical demonstrations; and it is for this reason that the Prophet ﷺ said

to them, "Take from me your rites (of *Hajj*)," or in other words, "Listen to what I say, observe what I do, and then do the same yourselves." So, for example, the Prophet ﷺ did not say (at least according to the above-mentioned narration) to the Quraish that they could continue to stand at Mash'ar Al-Haraam while all other pilgrims stood at 'Arafah; nor did the Quraish ask him whether they could keep that distinction. He ﷺ simply did, and they simply observed: He ﷺ simply walked by Mash'ar Al-Haraam and went straight to 'Arafah, while they observed him doing that and realized, in the process, that the rites of their *Hajj* would, from that time onward, be like the rites of all other pilgrims.

From this method of teaching Muslim preachers and educators can learn an important lesson: Perhaps not always, but at least sometimes, it is appropriate to teach people about their religious duties with a practical demonstration. Such demonstrations, or presentations, stimulate not just the sense of hearing, but the sense of sight as well. Students are thus more likely to understand and memorize the particular lesson that is being taught. This method, though not appropriate to all topics, is at least appropriate to the teaching of topics such as: how to perform ablution, how to pray, and how to correctly recite the Qur'an. It is not enough, then, to give a lecture to young Muslims or new Muslims about how to pray; a teacher needs also to pray in front of them in the form of a presentation.

b) Repeating the Contents of a Sermon More than Once

Some of today's preachers have become obsessed with the idea of receiving praise from their audiences; they thus feel the need to display their innovativeness and eloquence in their sermons. It is anathema to them to repeat the same lecture or sermon twice; every sermon has to be new and has to cover a topic in a groundbreaking fashion. Such preachers have taken matters too far; eloquence in religious sermons is desirable, and so is variety, but the latter quality is desirable only up until a certain limit. Foremost in the mind of every preacher should be the desire to

benefit his audience, and not to beguile them with his oratory genius. Therefore, his sermons should focus on the needs of his audience, and it is very often the case that the same message needs to be repeated to an audience over and over again in various sermons. This might not always be the case, but it certainly applies to important topics.

People are forgetful by nature; furthermore, most people, by their very nature, benefit from a sermon for only a short period of time, and then they return to their previous ways. The ideal state of a believer is that he is always growing spiritually, always applying new teachings of the religion, while maintaining the deeds he previously performed. The reality of many people, however, is different; a preacher cannot deliver a sermon and then entrust the people to apply what he taught them. Like a patient whose illness requires many follow-up sessions, the average person needs various follow-up sessions with his religious instructor, for it is through constant reminders that his instructor can make sure that he is completely cured of misguidance.

How often a preacher repeats a particular sermon is left to his discretion; he must consider the needs of his audience, appraise their spiritual growth, and teach them based on their religious development. In his Farewell sermons, the Prophet ﷺ taught us that students can best absorb a lesson through repetition. As we have noted earlier, the Prophet ﷺ repeated similar messages in the various sermons he ﷺ delivered during his Farewell pilgrimage; true, the exact wording of those sermons might have been different, but the message was the same. The Prophet ﷺ did not repeat everything, but only those topics that he ﷺ wanted to emphasize.

c) “Let the One Who is Present Convey (this Message) to the One Who is Absent”

The Prophet ﷺ said this to his audience during the Farewell pilgrimage, advising them that, as Muslims, they should cooperate with one another and help one another to grow spiritually. He ﷺ explained that a person who hears knowledge

second-hand might, in some cases, understand that knowledge better than a person who hears it directly from a teacher – in the case of the Companions ﷺ, directly from the Prophet ﷺ. Thus it is the duty of a teacher not just to impart knowledge to his students, but also to encourage them to disseminate that knowledge to others. A teacher or preacher would do well, therefore, to end an important lesson or lecture by reminding his students of their duty to pass on their newly-acquired knowledge to others.^[1]

d) Drawing the Attention of Students

One of the most difficult of tasks for any teacher is engaging and then holding the attention of his students. The minds of students instinctively wander; it requires hard work on their part to focus on a lesson. A teacher can help them to focus by drawing their attention towards his lesson and away from other matters; this does not mean that a teacher has to resort to histrionics to grab their attention; it only means that he has to know his students and then use that knowledge accordingly to keep them focused on the knowledge he is imparting to them. The Prophet ﷺ illustrated a wonderful example of how to captivate an audience when he ﷺ asked his Companions ﷺ what day it was, what month it was, and what city they were in. After each of these questions, he ﷺ paused, adding the element of suspense to his sermon. The audience was drawn in to his sermon; each person knew the simple answers to the mundane questions they were being asked, and each person eagerly waited for what all of the questions were leading to; thus they became focused on what he ﷺ was saying, and all other thoughts were erased from their minds. Scholars, teachers, and preachers should use this and similar approaches in order to keep their audience focused, especially in this day and age, when the average attention span is becoming shorter and shorter as the years go by – obviously, television, movies, and the Internet are the main culprits of this dilemma. Today, more than ever, the Muslim educator needs to be aware of the most effective methods of teaching, and he must then implement those methods.

^[1] *Saheeh Bukhaaree*, the Book of Knowledge, *Hadeeth* number: 67.

5) Some Legal Rulings that are Derived from the Farewell Pilgrimage

Many legal rulings were legislated during the Farewell pilgrimage; most of them had to do with the rites of *Hajj* itself, but a fair number of them were about other topics, topics which were clarified in the sermons that the Prophet ﷺ delivered throughout his pilgrimage. It is for this reason that scholars consider the Farewell pilgrimage to be of great importance; they often cite the rulings that were legislated during the pilgrimage in books of *Hadeeth* and Islamic jurisprudence. And some scholars have even dedicated entire books to the Farewell pilgrimage. Given the scope of this work, it is not feasible to discuss here all of the legal rulings that were legislated or clarified during the Farewell pilgrimage; nonetheless, here are a few examples:

a) It Being Recommended for a Pilgrim not to Fast on the Day of 'Arafah

Maimoonah bint Al-Haarith ؓ, one of the Prophet's wives, said, "Verily, the people were not sure whether the Messenger of Allah ﷺ was fasting on the Day of 'Arafah. So in order to ascertain that information, I sent a container of milk to him while he was standing at the Mauqif (at 'Arafah). He ﷺ drank from it, and the people watched as he did so."^[1]

b) The Death of a Pilgrim

When a pilgrim dies, the procedure of his burial is different from that of other people. Ibn 'Abbaas ؓ said, "While a man was with the Messenger of Allah ﷺ at 'Arafah, he fell off of his riding animal, and as a result of the impact, he died instantly. News of what happened to him was mentioned to the Prophet ﷺ, who said, "Wash him with water and *Sidr* (a plant whose leaves are dried and are then used for purification purposes), and enshroud him in two

^[1] *Saheeh Bukhaaree*, the Book of Fasting, chapter, "Fasting on the Day of 'Arafah," *Hadeeth* number: 1989; and *Saheeh Muslim*, The Book of Fasting, chapter, "It Being Recommended for the Pilgrim not to Fast on the Day of 'Arafah."

garments. But do not apply any perfume to him, and do not cover his head, for indeed, he will be making the *Talbiyyah* (i.e., the invocation that a pilgrim repeats over and over again throughout his pilgrimage) upon being resurrected on the Day of Resurrection.”^[1]

c) Is it Permissible to Perform *Hajj* on Behalf of Someone Else?

Ibn ‘Abbaas ؓ said, “Al-Fadl ibn ‘Abbaas was sitting behind the Messenger of Allah ﷺ (on his riding animal), when a woman from the Khuth‘um tribe came to them. Al-Fadl began to look at her, and she began to look at him. The Prophet ﷺ then turned Al-Fadl’s face, so that it was turned away from her. She said, ‘O Messenger of Allah, by the time Allah made the duty of *Hajj* compulsory upon his slaves, my father was already a very old man; he cannot even remain firmly seated on a riding animal (i.e., he is so weak and old that, if he tries to sit on a riding animal, he will fall off). So should I perform *Hajj* on his behalf?’ The Prophet ﷺ said, ‘Yes,’ and this took place during the Farewell pilgrimage.”^[2]

d) The Methodology of Making Matters Easy Upon People

‘Abdullah ibn ‘Amr ibn Al-‘Aas ؓ said, “The Messenger of Allah ﷺ was in a stationary position upon his riding animal, when the people (gathered around him and) began to ask him questions. One person said, ‘O Messenger of Allah! Verily, I did not remember that the pelting (of the Jamaraat) should take place before the slaughtering (of a sacrificial animal), and so I ended up slaughtering before I pelted (the Jamaraat).’ The Messenger of Allah ﷺ said, ‘So go and pelt (the Jamaraat), and there is no sin upon you.’ Another person then said, ‘Verily, I did not remember that the slaughtering should take place prior to the shaving (of my head), and so I shaved my head before slaughtering (a sacrificial

^[1] *Saheeh Bukhaaree*, the Book of Funerals, chapter, “Enshrouding the Deceased in Two Garments,” *Hadeeth* number: 1265.

^[2] *Saheeh Bukhaaree*, the Book of *Hajj*, chapter, “It Being Compulsory to Perform *Hajj*, and the Virtues of *Hajj*,” *Hadeeth* number: 1513; and *Saheeh Muslim*, the Book of *Hajj*, chapter, “Performing *Hajj* on Behalf of Someone Who Can’t Because of a Chronic Illness, Old Age, Death, or Some Other Similar Reason.”

animal).’ The Prophet ﷺ said, ‘Then slaughter (a sacrificial animal), and there is no sin upon you.’ Regarding whatever I heard him being asked that day, in terms of what a person forgot or was ignorant of, and more specifically in terms of doing certain rites before other rites and other similar issues, the Messenger of Allah ﷺ said each and every time, ‘Do (such and such), and there is no sin upon you.’”

These are just a few of the many rulings that were clarified during the Farewell pilgrimage. If the reader wishes to refer to a detailed study of the Prophet’s Farewell pilgrimage, he would do well to consult what Al-Albaanee (may Allah have mercy on him) wrote on the subject. In an organized manner, he listed seventy-two issues whose rulings were either legislated or clarified during the Farewell pilgrimage.^[1] Another valuable reference work on the subject is *Al-Wasiyyah An-Nabawiyyah Lil-Ummah Al-Islaamiyyah*, by Dr. Faarooq Hamaadah.

6) The Names that were Given to the Different Days of Hajj

Each of the days of Hajj was given a name, one that was appropriate to the significance of that particular day. For example, the seventh day of Dhil-Hijjah was called the “Day of *Az-Zeenah*.” *Az-Zeenah* means adornment, and the seventh of Dhil-Hijjah was named thus because it was the day during which sacrificial animals were adorned.

The eighth of Dhil-Hijjah was named the “Day of *At-Tarwiyyah*,” *Tarwiyyah* meaning to irrigate or to supply with water; the name was fitting because, on the eight of Dhil-Hijjah, pilgrims would provide drink for their camels, and would fill up their water containers for the upcoming days, since in those times the stopping places of Hajj – such as ‘Arafah and *Muzdalifah* – were devoid of springs and wells. Today, there is plentiful water in all of those places, and all praise is for Allah.

The ninth of Dhil-Hijjah is called the “Day of ‘Arafah,” for the

^[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 683).

obvious reason that pilgrims spend much of that day in 'Arafah. The tenth of Dhil-Hijjah is known by three names: "The Day of An-Nahr (i.e., of slaughtering, for it is the day upon which pilgrims slaughter sacrificial animals)," "The Day of Al-Adha," and, "The Day of Al-Hajj Al-Akbar."

The eleventh of Dhil-Hijjah is called the "Day of Al-Qarr"; Al-Qarr means settling down, and on the eleventh day pilgrims settle down in one place; the eleventh of Dhil-Hijjah, which is one of the first days of At-Tashreeq, is called the "Day of Ar-Ru'oos." The second day of At-Tashreeq, or the twelfth of Dhil-Hijjah, is called the "Day of the First Departure," for on that day it is permissible for pilgrims to leave early and return to Makkah. The third day of At-Tashreeq, or the thirteenth of Dhil-Hijjah, is called the "Day of the Second Departure," since on that day the rest of the pilgrims depart from Mina. Allah ﷻ said:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾﴾

"And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him." (Qur'an 2: 203)

The Prophet's Final Illness And His Subsequent Death

Through the grace and permission of Allah, people who have pure souls are sometimes able to see glimpses of things on the other side of the curtain that separates the seen world from the unseen world. People with pure hearts sometimes have the prescience to make educated guesses about the future. And people who have minds that radiate with the light of faith sometimes are so tuned in to what happens around them and to the universal laws by which Allah ﷻ governs this universe that every day events of life reveal to them things that other people are blind to. These were all qualities that the Prophet ﷺ possessed in ample degree.^[1]

Certain Verses of the Qur'an confirm the humanness of the Prophet ﷺ, making clear that, like all other human beings, previous Prophets ﷺ included, he would taste death and experience its painful pangs. The Prophet ﷺ sensed from certain Verses of the Qur'an that were revealed late in his life that the time of his death was approaching. And in certain authentically related *Ahaadeeth*, the Prophet ﷺ referred to his death, sometimes explicitly and other times only implicitly. When he ﷺ implicitly referred to his death, only a few Companions ؓ, such as Abu Bakr ؓ, Al-'Abbaas ؓ, and Mu'aadh ؓ, understood that he ﷺ was alluding to his death.

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/587).

Verses Of The Qur'an And Ahaadeeth That Signaled The Imminent Death Of The Prophet ﷺ

Verses of the Qur'an

1) Allah ﷻ said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ﴾ (١٤٤)

"Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful."
(Qur'an 3: 144)

In his *Tafseer*, Imam Al-Qurtubee (may Allah have mercy on him) said, "In this Verse, Allah ﷻ notified all people that Prophets never remain among their people indefinitely; on the contrary, they die and part from their people. Nonetheless, even after a Messenger ﷺ dies or is killed, it remains compulsory upon people to adhere closely to the laws and teachings he came with."^[1]

2) Allah ﷻ said:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ (٣٠)

"Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die." (Qur'an 39: 30)

Ibn Katheer (may Allah have mercy on him) said, "This is one of the Verses that Abu Bakr ؓ cited after the death of the Prophet ﷺ to prove to the people that the Prophet ﷺ had in fact died."^[2]

3) Allah ﷻ said:

^[1] Refer to *Tafseer Al-Qurtubee* (4/222).

^[2] Refer to *Tafseer Ibn Katheer* (4/53).

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مَّتَّ فَهُمْ آلَخِلْدُونَ ۚ﴾ (٣٤)

"And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?"
(Qur'an 21: 34)

Allah ﷻ then followed up this Verse by making it clear that death is the Divinely Preordained end of all created beings:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ۚ﴾ (٣٥)

"Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned."
(Qur'an 21: 35)

All of the previous Verses explicitly refer to the Prophet's death, and then there are other Verses that indirectly refer to the inevitability of his death.

4) Allah ﷻ said:

﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۚ ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۚ﴾ (٥)

"And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all, i.e., good) so that you shall be well-pleased." (Qur'an 93: 4, 5)

5) Allah ﷻ said:

﴿كُلُّ مَن عَلَيْهَا فَانٍ ۚ ۝ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۚ﴾ (٢٧)

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever." (Qur'an 55: 26, 27)

6) Allah ﷻ said:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۚ﴾ (٨٨)

"Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned." (Qur'an 28: 88)

Each of the aforementioned Verses makes it clear that, without exception, all of the inhabitants of earth must experience death.

7) Allah ﷻ said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." (Qur'an 5: 3)

When this Verse was revealed, 'Umar ؓ began to cry. And when he ؓ was asked, "What makes you cry?" he ؓ said, "Verily, whenever something reaches the point of completion, it has nowhere to go but down!" It was as if 'Umar ؓ sensed that the above-mentioned Verse signaled the imminent death of the Prophet ﷺ.

8) Allah ﷻ said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُمْ كَانَ تَوَّابًا ③﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)

When 'Umar ؓ asked Ibn 'Abbaas ؓ about the meaning of the first Verse of this Chapter, Ibn 'Abbaas ؓ told him that it was alluding to the imminent death of the Prophet ﷺ. 'Umar ؓ then said, "What you understand from this Verse and what I understand from this Verse is one and the same thing."^[1] According to At-Tabaraanee's narration of this story, Ibn 'Abbaas ؓ said, "With the revelation of this Verse, the

^[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4430).

announcement of the Prophet's death was made to the Prophet ﷺ himself. He ﷺ then worked harder than ever before to perform deeds for the Hereafter."^[1]

Ahaadeeth that Signaled the Imminent Death of the Prophet ﷺ

- 1) 'Aishah ؓ said, "I and the rest of the Prophet's wives stayed with the Prophet ﷺ, and not a single one of us left him (perhaps she ؓ was referring to when the Prophet ﷺ fell ill, and Allah knows best). Faatimah ؓ then approached (us), and no, by Allah, the manner in which she walked was no different from the manner in which the Prophet ﷺ walked. When the Prophet ﷺ saw her, he ﷺ welcomed her, saying, 'Welcome, O my daughter.' He seated her to his right – or to his left – and then proceeded to whisper a secret to her; she began to cry. He ﷺ then whispered another secret to her, and she began to laugh. I said to her, 'Out of all people, the Prophet ﷺ chose to impart a secret specifically to you, and yet you are crying!' When she stood up (to leave), I said to her, 'Inform me about the secret he told you.' She said, 'I will not divulge the secret of the Messenger of Allah ﷺ.' When he ﷺ died, I said to her, 'Based upon the right I have over you, I am asking you to inform me (about the secret he ﷺ told you).' Faatimah ؓ said, 'As for now (i.e., since he ﷺ is now dead), yes (I will inform you about it). As for the first secret, he ﷺ said to me: Verily, Jibreel would review the Qur'an with me once a year, but this year he has gone over it with me twice. That, in my view, can only mean the nearness of my death. So fear Allah and be patient, for I am indeed an excellent predecessor for you. That is when I cried. He ﷺ then told me another secret, saying: Are you not pleased to be the chief woman of all female believers,

^[1] Refer to *Mujma' Az-Zawaa'id* (9/26); to *Al-Kabeer* and *Al-Ausat* by At-Tabaraanee. One of At-Tabaraanee's narrations of this *Hadeeth* contains narrators who were all narrators of *As-Saheeh* (Of *Saheeh Bukhaaree* or *Saheeh Muslim*).

or the chief woman of all of the female believers of this nation? And that is when I laughed.”^[1]

This *hadeeth* categorically proves that the Prophet ﷺ knew about the nearness of his death, and he ﷺ intimated that knowledge to one person only – his daughter, Faatimah ؓ. No other Muslim shared that knowledge with Faatimah ؓ until after the death of the Messenger of Allah ﷺ.^[2]

- 2) Although the Prophet ﷺ explicitly and openly spoke about his death exclusively to Faatimah ؓ, he ﷺ did, while addressing others, hint to his death on more than one occasion. For example, Jaabir ؓ said, “On the Day of *An-Nahr*, I saw the Prophet ﷺ pelting (the Jamarat) while he ﷺ was seated on his riding animal, and he ﷺ would be saying all the while, ‘Take your rites (of *Hajj*) from me, for indeed, I do not know: Perhaps this *Hajj* will be my last *Hajj*.’”^[3] Commenting on this *Hadeeth*, Imam An-Nawawee (may Allah have mercy on him) said, “The Prophet ﷺ was hinting at his farewell and was informing them about the nearness of his death; for these reasons, he ﷺ was simultaneously encouraging them to concentrate on receiving knowledge from him and to take full advantage of the opportunity of accompanying him.”^[4]

And Ibn Rajab (may Allah have mercy on him) said, “Towards the end of his lifetime, he ﷺ often alluded to the nearness of his death. For example, when he ﷺ delivered a sermon during his Farewell pilgrimage, he ﷺ said to the people, “Take from me your rites (of *Hajj*), for perhaps I will not meet you again after the end of his year. In this manner, he ﷺ began to bid farewell to the people – which is why they called it, ‘The Farewell pilgrimage.’”^[5]

^[1] *Saheeh Bukhaaree*, the Book of Asking Permission (6285, 6286); and *Al-Manaaqib*, chapter, “The Signs of Prophethood in Islam.”

^[2] Refer to *Maradun-Nabee* ﷺ *Wa-Wafaatihi* (pg. 35).

^[3] *Saheeh Muslim*, the Book of *Hajj* (1297).

^[4] Refer to *Sharh An-Nawawee 'Ala Saheeh Muslim* (9/45).

^[5] Refer to *Lataaif Al-Ma'aarif* (pg. 105).

- 3) Abu Sa'eed Al-Khudree ؓ gave an account of a sermon that the Prophet ﷺ delivered during the illness that ended in his death. In that sermon, the Prophet ﷺ said, "Verily, Allah gave a servant of His a choice between this world and what He has with him (in terms of rewards), and that servant chose what is with Allah." Almost nobody in the audience recognized the fact that the Prophet ﷺ was referring to himself: he ﷺ was the servant in the story. I say almost nobody because there was one person who did understand the implications of the story, and that was Abu Bakr ؓ. When the Prophet ﷺ said that the servant chose what is with Allah, Abu Bakr ؓ began to cry. And everyone around him couldn't understand why he ؓ had suddenly become so melancholy. Abu Sa'eed ؓ later mused, "The Messenger of Allah ﷺ was the one who was being given the choice, and Abu Bakr ؓ was the most knowledgeable person among us."^[1]
- 4) Al-'Abbaas ibn 'Abdul-Muttalib ؓ, the Prophet's uncle, said, "In a dream I saw, it was as if the earth was being drawn to the sky by tight and strong ropes. I informed the Prophet ﷺ about my dream, and he ﷺ said, 'That is the death of your nephew.'"^[2]
- 5) Mu'aadh ibn Jabal ؓ related that, when the Prophet ﷺ sent him to Yemen, he left Al-Madeenah riding his mount; meanwhile, the Prophet ﷺ walked alongside him, accompanying him until he left Al-Madeenah in order to discuss some important matters with him and to bid him farewell. The Prophet ﷺ said, "O Mu'aadh, perhaps you will not meet me again after this year, and perhaps you will pass by my grave and my Masjid." Mu'aadh ؓ began to cry, for the obvious reason that he ؓ felt

^[1] *Saheeh Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3654; and *Saheeh Muslim*, the Book of the Companions' Virtues, *Hadeeth* number: 2382.

^[2] Refer to *Al-Bazaar* (1/397); to *Kashf Al-Astaar* (844); *Mujma' Az-Zawaa'id* (9/24); and to *Al-Haithamee*. At-Tabaraanee related it as well, and all of the narrators of his narration are trustworthy.

sad over the prospect of never seeing the Prophet ﷺ again in this world. The Prophet ﷺ said, "O Mu'aadh, do not cry, for indeed, crying is from the *Shaitaan* (the Devil)."^[1]

The Final Illness Of The Messenger Of Allah ﷺ

The Early Stages of His Ailment

Upon returning from his *Hajj* in the month of Dhil-Hijjah, the Messenger of Allah ﷺ remained in Al-Madeenah for the rest of the month and for the months of Al-Muharram and Safar of the year 10 H. He ﷺ quickly began to mobilize a huge army, and he ﷺ appointed Usaamah ibn Zaid ibn Haarithah ؓ to be its leader, ordering him to lead his army to the lands of Al-Balqaa and Palestine.

Many prominent Companions ؓ from both the *Muhaajiroon* and the *Ansaar* were a part of Usaamah's army. Some people in the army took issue with the Prophet's appointment of Usaamah ؓ as their leader; at the time, Usaamah ؓ was only eighteen years old. They were not content that such a young and inexperienced person – not to mention the fact that he was the son of a freed slave, which was still an issue for some who had only recently embraced Islam – was leading them, when more prominent members of the *Muhaajiroon* and *Ansaar* would be common troops under his command. In regard to their complaining, it should be noted that the likes of Abu Bakr ؓ and 'Umar ؓ were also members of the army.

The Prophet ﷺ did not accept their arguments, explaining to them that their complaints were unfounded. He ﷺ said, "If they call into question his leadership, then they had previously called into question the leadership of his father: And by Allah, he was most worthy and deserving of assuming his role as leader; and he

^[1] Refer to *Musnad Ahmad*, the *Musnad* of the *Ansaar*, the *Hadeeth* of Mu'aadh ibn Jabal ؓ; and to *Mujma' Az-Zawaa'id* (9/22). And Al-Albaanee (may Allah have mercy on him) declared this *Hadeeth* to be authentic in *As-Silsilah As-Saheehah* (2497).

was among the most beloved of people to me. And verily, with him gone (for Zaid ؓ died in the Battle of Mo'tah), his son is now among the most beloved of people to me."^[1] As the members of Usaamah's army were preparing for the upcoming expedition, the Prophet ﷺ became sick with an ailment that was to be his last in this world. The following are some of the events that took place from the time he ﷺ became sick until he died.

1) The Prophet ﷺ Visits Al-Baqee' and the Martyrs of Uhud

Abu Muwaihahah ؓ, the freed slave of the Messenger of Allah ﷺ, reported that late one night, the Messenger of Allah ﷺ said to him, "O Abu Muwaihahah, I have indeed been commanded to ask forgiveness for the people of Al-Baqee' (Al-Baqee' is the graveyard of Al-Madeenah), so come along with me. Abu Muwaihahah ؓ accompanied the Prophet ﷺ, and when they were in the midst of the graves of Al-Baqee', the Prophet ﷺ said, "Peace be upon you, O people of these graves.... Trials have come like pieces of the dark night; the last of them follows the first of them, and the last of them is more evil than the first."

Walking closer towards Abu Muwaihahah ؓ, the Prophet ﷺ said, "O Abu Muwaihahah, I have indeed been given (the choice of having) the keys of the treasures of this world and deathlessness in it, after which I will have Paradise. I was given a choice between that and between meeting my Lord and (entering) Paradise."

Abu Muwaihahah ؓ said, "May my father and mother be sacrificed for you, take the keys of the world, deathlessness in it, and then Paradise." The Prophet ﷺ said, "No, by Allah, O Abu Muwaihahah ؓ, I have indeed chosen to meet with my Lord and (to enter) Paradise." The Messenger of Allah ﷺ then invoked Allah ﷻ to forgive the people of Al-Baqee, after which he ﷺ left. The Prophet ﷺ then fell ill with the sickness that led to his death.

^[1] *Saheeh Bukhaaree*, the Book of the Virtues of the Prophet's Companions, chapter, "The Virtues of Zaid ibn Haarithah," *Hadeeth* number:3730; and *Saheeh Muslim*, the Virtues of the Companions, chapter, "The Virtues of Zaid ibn Haarithah ؓ and Usaamah ibn Zaid ؓ.

In another *Hadeeth*, 'Uqbah ibn 'Aamir Al-Juhanee ؓ said, "Verily, the Messenger of Allah ﷺ prayed over those that died at Uhud, eight years after (their deaths); this meant that he ﷺ was in the process of bidding farewell to both the living and the dead. The Prophet ﷺ then climbed the pulpit and said, "Verily, I am a predecessor before you, and I am a witness over you. Verily, your appointment (with me) is the Basin (the basin of the Prophet ﷺ on the Day of Resurrection; believers will go to it on that Day and drink from it; and we ask Allah to make us among those who drink from it on that Day). Verily, I am looking at it (at the Basin) while I am standing right her. And verily, I do not fear for you the possibility that you will associate partners with Allah in worship; rather, I fear for you in another sense: that you will compete with one another for the world (its pleasures and riches)." 'Uqbah ؓ, the narrator of this *Hadeeth*, later said, "And that was the last time I looked upon the Messenger of Allah ﷺ."^[1]

2) The Prophet ﷺ Asks His Wives for Permission to be Nursed in the Apartment of 'Aishah ؓ

'Aishah ؓ reported that, when the pain of the Prophet's illness worsened and he ﷺ became extremely weak, he ﷺ asked his wives for permission to be treated in her apartment. After they granted him their permission, the Prophet ﷺ went out, dragging his feet on the ground, while two men, one on each side, helped him get to 'Aishah's apartment. It is related that one of the two men was 'Abbaas ؓ and the other was 'Alee ibn Abee Taalib ؓ.

After the Prophet ﷺ entered 'Aishah's apartment his pain worsened, and he ﷺ said, "Pour seven canteens (of water) over me, and use canteens whose seals have not been broken. Perhaps I will (go out and) advise the people." He ﷺ was then helped into a makeshift bathtub that belonged to Hafsah ؓ, after which water was poured onto him from those canteens.

^[1] Refer to *Saheeh Bukhaaree*, the Book of Funerals (1344); to the Book of *Al-Maghaazee*, chapter, "The Battle of Uhud"; to *Saheeh Muslim*, the Book of Virtues, chapter, "Affirming the Existence of the Prophet's Basin"

The Prophet ﷺ then went out to the people, led them in prayer, and delivered a sermon to them.^[1] 'Aishah ؓ later said, "I have never seen a man who was in as much pain as was the Messenger of Allah ﷺ."^[2] 'Abdullah ibn Mas'ood ؓ said, "I entered upon the Messenger of Allah ﷺ at a time when he ﷺ was experiencing a great deal of pain as a result of his illness. Touching him with my hand, I said, 'O Messenger of Allah, you are made to suffer a great deal of pain during your illness.' The Messenger of Allah ﷺ said, 'Yes, I am made to suffer as much pain as two men among you are made to suffer.' I said, 'That is because you are rewarded twice (for the pain you experience).' The Messenger of Allah ﷺ said, 'Yes,' and he ﷺ then said, 'Whenever any Muslim is afflicted with harm, whether it be an illness or anything else, Allah sets down from him his sins, just as a tree sheds its leaves.'"^[3]

Some Of The Things The Prophet ﷺ Said During His Last Days

1) What He ﷺ Said about the *Ansaar*

On one of the days during which the Prophet's condition worsened, Al-'Abbaas ؓ was walking outside and passed by a number of *Ansaaree* men. Seeing that they were all crying, Al-'Abbaas ؓ stopped and asked them, "Why are you crying?" They said, "We remembered how we used to sit with the Messenger of Allah ﷺ." Al-'Abbaas ؓ then visited the Prophet ﷺ. And while Al-'Abbaas ؓ was with him, he ؓ informed him about his earlier encounter with the *Ansaaree* men.

^[1] *Saheeh Bukhaaree*, the Book of Ablution (198); the Book of *Al-Maghaazee*, chapter, "The Illness and Death of the Prophet ﷺ."

^[2] *Saheeh Bukhaaree* (5646) and *Saheeh Muslim*, chapter, "The Reward a Believer Receives for an Illness, for Grief He Suffers, or for Anything Similar, even for the Thorn that Pricks Him."

^[3] *Saheeh Bukhaaree*, the Book of Illness (5647); and *Saheeh Muslim*, chapter, "The Reward a Believer Receives for an Illness, for Grief He Suffers, or for Anything Similar, even for the Thorn that Pricks Him."

With a black cloth wrapped around his head, the Prophet ﷺ went outside and climbed the pulpit – and that was to be the last time he ﷺ ever climbed his pulpit. He ﷺ praised Allah ﷻ, glorified him, and said, “I advise you to take care of and be kind to the *Ansaar*, for they are very close to me: I entrust my secrets to them, and I rely upon them in important matters. They have paid what they owed, and all that remains is for them to receive what is owed to them. So accept from those among them who do well, and pardon those among them who do wrong.”^[1]

2) Expelling Polytheists from the Arabian Peninsula, but Allowing Their Delegates to Visit

The Prophet’s condition worsened: In a single day, he ﷺ would lose consciousness many times. Yet in spite of his own situation, he ﷺ remained focused on his mission. He ﷺ wanted to leave this world feeling reassured that the people of his nation were not heading down the path of misguidance. With that purpose in mind, he ﷺ decided to write a detailed document for them, one that they could unite upon and follow. But they argued with one another in his presence – and it is not appropriate for people to argue in the presence of a Prophet. He ﷺ then changed his mind, deciding instead to give them three important commands. The narrator of the *Hadeeth* remembered only two out of those three commands, and they are as follows:

2- Expel all polytheists from the Arabian Peninsula

Allow foreign delegates, regardless of whether they are Muslims or non-Muslims, to visit Arabia, just as I have always allowed them to do so.^[2]

^[1] *Saheeh Bukhaaree*, the Book of the Virtues of the *Ansaar* (3799); and *Saheeh Muslim*, chapter, “From the Virtues of the *Ansaar*.”

^[2] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar*, *Hadeeth* number: 3053; and *Saheeh Muslim*, the Book of *Al-Wasiyyah*, *Hadeeth* number: 1637.

3) The Prohibition of Turning the Grave of the Prophet ﷺ into a Masjid

In different narrations, and with different wordings, the Prophet ﷺ foretold that, after his death, Muslims would follow the ways of Christians and Jews, by making some of the same mistakes that they made. In the final days of his life, the Prophet ﷺ was particularly worried about how Muslims would act beside his grave; he ﷺ knew that Jews and Christians turned the graves of their Prophets into temples and houses of worship, and he ﷺ feared that Muslims would perpetrate the same mistake. And so one of the last things that the Prophet ﷺ said before he died was: "May Allah fight the Jews and Christians: They turned the graves of their Prophets ﷺ into *Masjids*."^[1]

4) Having Good Thoughts about Allah ﷻ

Jaabir ؓ said, "Three days before the Prophet ﷺ died, I heard him say, 'Let no one among you die except while he is having good thoughts about Allah, the Possessor of might and majesty.'"^[2]

5) Final Advice about Prayer and About Giving Charity

Anas ؓ said, "When the moment of death had arrived for the Messenger of Allah ﷺ, this is the advice that he ﷺ gave: prayer (i.e., adhere to it, pray it on time) and that which your right hand possesses.' And when these words could no longer flow forth from his tongue, he ﷺ continued to utter them with a gargling sound in his chest." In this *Hadeeth*, "prayer" has an obvious meaning: The Prophet ﷺ was advising Muslims to adhere to prayer, and to perform it on time. "And that which your right hand possesses," however, has two possible meanings. It can mean: Pay *Zakaat* (the obligatory charity) on the wealth you own. This is a very plausible meaning, since, in revealed texts, the

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 712); to *Saheeh Bukhaaree*, the Book of prayer, *Hadeeth* number: 435; and to *Saheeh Muslim*, the Book of prayer.

^[2] *Saheeh Muslim* (2877).

command to pray is frequently coupled with the command to pay *Zakaat*. This is the other possible meaning: Be kind to the slaves you own, and fulfill all of their rights. This too is a plausible meaning, since, in the Arabic language, when the phrase 'what your right hand possesses' is spoken, the first meaning that comes to mind are male and female slaves. And Allah ﷻ knows best.

6) The True Dream is the Only Thing Left from the Glad Tidings of Prophethood

'Abdullah ibn 'Abbaas ؓ said, "The Messenger of Allah ﷺ removed the screen (that separated him from the people who went to visit him), and I saw that his head was wrapped up (in a cloth); and this took place during the illness that led to his death. He ﷺ said, 'O Allah, have I conveyed?' He ﷺ repeated this question three times, and he ﷺ said, 'Verily, (with my death) nothing remains from the glad tidings of Prophethood (i.e., from the good things that a Prophet experiences during his Prophethood – for instance, revelation) except for the (true) dream. A righteous slave can see it, or someone could see it for him. Lo! I have indeed been forbidden from reciting (the Qur'an) during the bowing and prostrating positions (of prayer). So when you bow (during prayer), glorify Allah. And when you perform prostration, devote yourselves to supplication, for in that position, you are worthy of having your supplications answered.'"^[1]

Abu Bakr ؓ Leads The Muslims In Prayer

One day, the Prophet ﷺ became so ill that, when it was time for prayer, and when Bilaal ؓ made the call to prayer, the Prophet ﷺ said, "Order Abu Bakr to lead the prayer." It was said, "Verily, Abu Bakr is a soft-hearted person who is prone to extreme sadness. So if he stands in your place, he will not be able to lead

^[1] *Saheeh Muslim*, the Book of prayer, chapter, "It Being Prohibited to Recite the Qur'an During the Bowing and Prostrating Positions of prayer," *Hadeeth* number: 479.

the people in prayer." The Prophet ﷺ repeated the command, and they repeated the same answer; and then for a third time, the Prophet ﷺ repeated the command, and they still gave him the same response. The people who gave him the above-mentioned response were all women; he ﷺ said to them, "Verily, you are like the female companions of Yusuf! Order Abu Bakr to lead the people in prayer."

After Abu Bakr ؓ went out to lead the prayer, the Prophet ﷺ regained a feeling of liveliness, and so he ﷺ went out to attend the congregational prayer; and he walked to the prayer with the help of two men, one to his right and the other to his left. The narrator of this story said, "It was as if I saw his legs dragging along on the ground as a result of the extreme weakness he was feeling." Abu Bakr ؓ wanted to step back, so that the Prophet ﷺ could lead the people in prayer; but the Prophet ﷺ signaled to him that he should remain where he was. The Prophet ﷺ was still being helped along until he ﷺ sat down beside Abu Bakr ؓ. Al-'Amash, one of the narrators of this story, was asked, "So the Prophet ﷺ was praying, Abu Bakr ؓ was following his prayer, and the people were following the prayer of Abu Bakr?" Al-'Amash nodded his head, indicating that, yes: that is exactly how it happened.

The Final Hours Of The Prophet's Life

"The Most Exalted Companionship on High"

Abu Bakr ؓ continued to lead the people in prayer until Monday, when the Prophet ﷺ removed the screen of his apartment just as the Muslims were busy lining up for prayer. While they were praying, he ﷺ lay there, watching them and appreciating how far they had come in recent years. Just as a carpenter gives his work a final look of appraisal, the Prophet ﷺ was looking at the finished products of his many years of toil and sacrifice. And what he ﷺ saw pleased him a great deal, for he ﷺ was looking at people who devotedly performed congregational prayer, regardless of

whether he was there to supervise them or not. The Prophet's heart was content, for he ﷺ achieved with his people that which no other Prophet had achieved before him.

Thus the Prophet ﷺ became reassured that, once he ﷺ died, his Companions ؓ would continue where he ﷺ left off. Such thoughts filled the Prophet ﷺ with joy, made his face radiate with happiness, and gave him the strength he needed to stand up. Meanwhile, the Companions ؓ said, "The Prophet ﷺ has removed the screen of 'Aishah's apartment and is looking at us while he is standing up." Furthermore, they saw that the Prophet ﷺ was smiling and laughing. Out of love for the Prophet ﷺ, some people mistook that as a sign of his recovery. They thought that he ﷺ was coming out to lead them in prayer, but he ﷺ signaled to them that they should complete their prayer. He ﷺ then entered the apartment and lowered the screen.^[1]

After the prayer was completed, some Companions ؓ returned to their daily work and responsibilities. As for Abu Bakr ؓ, he entered upon his daughter 'Aishah ؓ and said, "I feel for certain that the Messenger of Allah's sickness has now gone."^[2] Inspired by love for the Prophet ﷺ, Abu Bakr ؓ spoke these words, but he ؓ was of course mistaken. The Prophet ﷺ was fatally ill and would soon begin to experience the pangs of death, after which he ﷺ would embark upon his journey to his Lord, the Sublime.

The intensity with which the Prophet ﷺ felt the pangs of death was great indeed. As the Prophet ﷺ was experiencing some of that pain, Usaamah ibn Zaid ؓ entered upon him. Not able to talk, the Prophet ﷺ began to raise his hands towards the sky and then placed them on Usaamah ؓ, who understood that the Prophet ﷺ was supplicating for him.

'Aishah ؓ took hold of the Prophet ﷺ and made him rest his head below her neck. 'Abdur-Rahmaan ibn Abu Bakr ؓ then entered with a Siwaak stick in his hand. Noticing that the Prophet ﷺ was

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4448.

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/593).

looking at the Siwaak stick, 'Aishah ؓ asked, "Shall I take it for you," and the Prophet ﷺ nodded, indicating that, yes, he wanted it. 'Aishah ؓ took it from her brother and began to chew on it in order to soften it, and she ؓ then gave it to the Prophet ﷺ, who began to clean his teeth with it in a very complete and beautiful manner. And he ﷺ continued to repeat the words, "The most exalted companionship on high."^[1]

While he ﷺ lay there, with his head resting on 'Aishah ؓ, he ﷺ would insert his hand in a container of water and then wipe his wet hand over his face, all the while saying, "None has the right to be worshipped but Allah. Verily, death has its agonies." Then, raising and extending his hands to supplicate, he ﷺ would say, "The most exalted companionship on high," until his soul was taken.^[2] According to one account, the Prophet ﷺ would say, "O Allah, help me (patiently) endure the agonies of death."^[3]

And according to another account, 'Aishah ؓ listened carefully, trying to catch the final words of the Prophet ﷺ as he died; and she ؓ heard him say, "O Allah, forgive me, have mercy on me, and admit me into the company of the most exalted companionship on high."^[4]

It is also related that Faatimah ؓ said, "Oh! The distress of my father!" And he ﷺ said to her, "Your father will experience no distress after this day." And when the Prophet ﷺ was being buried, Faatimah ؓ said to Anas ؓ, "How can you all be content to pour dirt over the Messenger of Allah!"^[5]

^[1] *Saheeh Bukhaaree* (4437) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aishah ؓ."

^[2] *Saheeh Bukhaaree* (4437) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aishah ؓ."

^[3] Refer to *At-Tirmidhee*, the Book of Funerals, *Hadeeth* number: 978; to *Ibn Maajah*, chapter, "What Has Been Mentioned about the Sickness of the Messenger of Allah ﷺ; to the *Musnad* of Ahmad; and to *Mo'jam Al-Kabeer* by At-Tabaraanee.

^[4] *Saheeh Bukhaaree* (4440) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of 'Aishah ؓ."

^[5] *Saheeh Bukhaaree*, the Book of Al-Maghaazee (4462).

How the Prophet ﷺ Parted from this World

When the Messenger of Allah ﷺ parted from this world, he ruled over the entire Arabian Peninsula, and the kings and rulers of foreign lands feared him. His Companions ؓ, who numbered in the high thousands, were willing to sacrifice themselves, their children, and their wealth for his cause – the cause of Islam. One might suppose then that he ﷺ left behind many assets that had to be distributed among his inheritors, but nothing could be further from the truth. The Prophet ﷺ parted from this world, without leaving behind even a single dinar or dirham, or a male or female servant. In fact, the complete list of his assets was short indeed: his white mule, his weapons, and a piece of land that he had given away as charity.^[1] And his armour was left as collateral with a Jewish man from whom he was forced to borrow thirty *Sa'as* (a single *Sa'a* is equal to eight handfuls of something) of barley in order to feed his family.^[2] That was how the Prophet ﷺ died, even though he could have, had he wanted, ordered for castles to be built for him and for huge quantities of wealth to be given to him from the Muslim treasury. Had he ﷺ asked for any of those things, his Companions ؓ would have been more than happy to give them to him. But the Prophet ﷺ was not seeking this world or its trifling things; no, he ﷺ longed only for the Hereafter.

The Prophet ﷺ died after midday on Monday, the twelfth of Rabee'ul Awwal, in the year 11 H.^[3] He ﷺ died at the age of sixty-three.^[4] The day of his death was the darkest and saddest day that the Muslims had ever witnessed, just as the day of his birth was the happiest day since the first time the sun shined on earth.^[5]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4461).

^[2] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 403).

^[3] Refer to *Al-Bidaayah Wan-Nihaayah* (4/223).

^[4] *Saheeh Bukhaaree*, the Book of Virtues, chapter, "The Death of the Prophet ﷺ"; and *Muslim*, the Book of Virtues, chapter, "How Old the Prophet ﷺ was on the Day He ﷺ Died," *Hadeeth* numbers: 2348 and 2349.

^[5] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 404).

Anas ؓ said, "On the day the Messenger of Allah ﷺ arrived in Al-Madeenah, all things in it became illuminated. And on the day he died, all things in it became dark." After the Prophet ﷺ died, Umm Aiman ؓ cried and was asked why she was crying. She ؓ said, "Verily, I knew that the Messenger of Allah ﷺ was going to die (one day); the only reason why I am now crying is that revelation (which would descend upon the Prophet ﷺ) has been lifted from us."^[1]

The Companions ؓ Collectively Enter into a State of Shock

Ibn Rajab (may Allah have mercy on him) said, "When the Messenger of Allah ﷺ died, the Muslims became shocked, bewildered, and confused. Some of them were stunned and became confused; others sat down and were not even able to stand up; others lost their ability to speak; and yet others were in complete denial, refusing to believe that the Prophet ﷺ had really died (and among this last group was 'Umar ibn Al-Khattaab ؓ)."^[2]

Imam Al-Qurtubee (may Allah have mercy on him) said, "One of the greatest afflictions a person can suffer is an affliction in matters that pertain to religion. The Messenger of Allah ﷺ said, 'When one of you is afflicted by a calamity, then let him remember how he was afflicted with my death, for indeed, that is the greatest of all calamities.' Indeed the Prophet ﷺ spoke the truth. Until the Day of Resurrection, no Muslim can be afflicted with a calamity that is greater than the calamity of the Prophet's death: revelation ceased to descend to earth, and Prophethood became a thing of the past (i.e., no other Prophet would be sent to mankind). After the Prophet's death, the first appearance of evil was the apostasy of many Arabs – an event that signified...the first decline [of the Muslim nation (a decline that 'Umar ؓ referred to when he ؓ said, 'Whenever something reaches completion, it has

^[1] Refer to *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of Umm Aiman ؓ, *Hadeeth* number: 2454.

^[2] Refer to *Lataaif Al-Ma'aarif* (pg. 114).

nowhere to go but down.').”^[1]

Perhaps no one was in more denial than was ‘Umar ibn Al-Khattaab ؓ. He ؓ began to threaten anyone who claimed that the Prophet ﷺ had died. He ؓ said, “He has not died, but rather he has gone to his Lord, just as Moosa ibn ‘Umraan ؑ went, remaining absent from his people for forty nights, after which he ؑ returned to them. By Allah, the Messenger of Allah ﷺ will indeed return (to us), just as Moosa ؑ returned (to his people), and he ﷺ will cut off the hands and legs of those men who claimed that he ﷺ had died.”^[2]

When Abu Bakr ؓ heard about the news of the Prophet’s death, he mounted his horse and rode from his house until the *Masjid*. And without saying a single word to anyone, Abu Bakr ؓ entered the *Masjid*, and then entered upon ‘Aishah ؓ in her apartment. He ؓ then headed straight for the Messenger of Allah ﷺ, who was covered in a garment. Removing the part of the garment that covered the Prophet’s face, Abu Bakr ؓ leaned down, kissed the Prophet ﷺ, and began to cry. He ؓ then said, “May my father and mother be sacrificed for you. By Allah, Allah will not combine two deaths upon you. As for the death that was decreed for you, you have just died it.”^[3] When Abu Bakr ؓ said, “Allah will not combine two deaths upon you,” he ﷺ was refuting ‘Umar ؓ, who was claiming that the Prophet ﷺ would come back to life. Abu Bakr ؓ knew that, even if that was the case, the Prophet ﷺ would still have to die again, which meant that he ﷺ would have to die a total of two deaths; and Abu Bakr ؓ understood that the Prophet ﷺ enjoyed too high of a ranking with Allah ﷻ for that to happen to him.

As Abu Bakr ؓ came out of the *Masjid*, ‘Umar ؓ was speaking to the people, and was still in a fit of rage. Abu Bakr ؓ said, “O ‘Umar, sit down,” after which he ؓ stood up to deliver a sermon to the people. He ؓ praised Allah, glorified Him, and then said,

^[1] Refer to *Tafseer Al-Qurtubee* (2/176).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/594).

^[3] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4452).

"To proceed: Whosoever used to worship Muhammad, then indeed Muhammad has died. And whosoever worships Allah, then Allah is alive and does not die." He ﷺ then recited this Verse of the Noble Qur'an:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
أَنقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful."
(Qur'an 3: 144)

'Umar ﷺ later said, "By Allah, no sooner did I hear Abu Bakr recite that Verse, than I fell down to the ground, for my two legs could no longer carry me. And I came to know that the Messenger of Allah ﷺ had indeed died."^[1]

Imam Al-Qurtubee (may Allah have mercy on him) said, "This Verse (as well as this incident) is the strongest proof of Abu Bakr's bravery, if bravery is defined as having a firm and steadfast heart during times of hardships and calamities. And there was no calamity that was greater than the death of the Prophet ﷺ.... The people said, 'The Messenger of Allah ﷺ has not died,' and among them was 'Umar ﷺ. 'Uthmaan ﷺ lost the ability to speak, and 'Alee ﷺ went into seclusion. Utter chaos was on the verge of breaking out, but Abu Bakr ﷺ brought calm to the situation with this Verse."^[2]

May Allah have mercy on Abu Bakr As-Siddeeq ﷺ, who helped save this nation from many hardships, who solved many of the problems that afflicted Muslims, and who understood the truth on occasions when no one else did - not even 'Umar ﷺ. As

^[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4454).

^[2] Refer to Tafseer Al-Qurtubee (4/222).

Muslims, we should know the status that Abu Bakr ؓ deserves, and we should love him dearly, for loving him is a characteristic of faith, and hating him is a characteristic of hypocrisy.^[1]

The People Choose Abu Bakr ؓ for the Position of *Khaleefah*

We will, *In Sha Allah* (Allah Willing), enter into a full discussion of how Abu Bakr ؓ was chosen for the position of *Khaleefah* when we begin his biography (here the author is obviously referring to another of his books), but suffice it to say that the Muslims agreed to appoint him as their leader in the courtyard of Banu Saa'idah. There was neither dissent nor disagreement; his appointment was unanimously agreed upon by all Muslims.

The Companions ؓ Prepare to Bury the Prophet ﷺ

'Aishah ؓ said, "When they wanted to wash the Prophet ﷺ, they said, 'We do not know whether we should remove his garments (while we wash him) in the same manner as we remove the garments of those who die among us, or whether we should wash him while he is attired in his clothing.' When they disagreed with one another regarding what they should do, Allah ﷻ sent a slumber upon them, so that every single one of them had his chin resting on his chest. Then someone spoke to them from the side of the house, though no one knew who he was; he said, 'Wash the Messenger of Allah ﷺ while he is attired in his clothing.' And so they washed him while he ﷺ was wearing his shirt. They poured water over his shirt, and rubbed him clean with his shirt and not with their hands. Had I known then what I know now, only his wives would have washed him."^[2]

^[1] Refer to *Maradun-Nabee ؓ Wa-Wafaatihi* (pg. 24).

^[2] Refer to *Al-Mustadrak* by Al-Haakim (3/59, 60), who said, "The *Isnaad* of this *Hadeeth* is authentic and fulfills the conditions of Muslim, though neither Bukhaaree nor Muslim related it." Adh-Dhahabee concurred, and Ibn Hibbaan declared it to be authentic. Abu Daawood related it as well in his *Sunan*, in the Book of Funerals. And Abu Daawood said, "There is some strangeness in this *Hadeeth*."

The Prophet ﷺ was enshrouded in three *Suhoolee* garments – and *Suhoolee* here means that they were made in *Suhood*, which was a city in Yemen; his shroud included neither a shirt nor a turban.^[1]

The Muslims then prayed over him. Ibn 'Abbaas ؓ said, "When the Messenger of Allah ﷺ died, men were admitting inside, and they prayed over him, one after another, and without an Imam. When they had finished praying over him, the women were admitted inside, and they also prayed over him. Then children were admitted inside, and they too prayed over him. And then finally slaves were admitted inside, and they too prayed over him, one after the other (without an *Imam*). No one led anyone else in the funeral prayer of the Messenger of Allah; rather, everyone prayed individually."^[2]

Ibn Katheer (may Allah have mercy on him) said, "That they prayed individually without any of them leading others among them is a matter that is agreed upon."^[3]

Where the Prophet ﷺ was Buried, Who Buried Him, When He ﷺ was Buried, and a Description of His Grave

The Companions ؓ disagreed about where they should bury the Prophet ﷺ. Some people opined that he ﷺ should be buried beside his pulpit; others said that he should be buried in Al-Baqee', the graveyard of Al-Madeenah; and one person said that he ﷺ should be buried in his place of prayer.^[4] But then Abu Bakr ؓ came and ended the dispute by presenting them with a clear proof. Both 'Aishah ؓ and Ibn 'Abbaas ؓ reported that, when the Messenger of Allah ﷺ died, people disagreed about where he ﷺ should be buried. Abu Bakr ؓ then said, "I have not

[1] Refer to *Mukhtasir Seeratur-Rasool* ﷺ (pg. 37); to *Tahdheeb Al-Asmaa* by An-Nawawee (pg. 23); to *Saheeh Muslim* (2/650), the Book of Funerals, *Hadeeth* number: 45).

[2] Refer to *Dalaail An-Nubuwwah* (7/250) and to *Sunan Ibn Maajah* (1628), and there is some weakness in this *Hadeeth*.

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/232).

[4] Refer to *Al-Muwatttah* (545) and to *Ibn Sa'd* (2/293).

forgotten what the Messenger of Allah ﷺ said (about this matter): 'Whenever Allah took the life of a Prophet, He took it in the very place where He loved for that Prophet to be buried.' So bury him where his bed is."^[1] Although it is true that scholars disagree about the authenticity of this *Hadeeth*, they unanimously agree that he ﷺ was buried underneath the very spot where he ﷺ died.^[2]

Ibn Katheer (may Allah have mercy on him) said, "It is known through *Tawaatur* accounts (i.e., accounts that are related by so many people in each level of the narration's chain, that it is impossible for all of them to have colluded with one another to fabricate a lie) that the Prophet ﷺ was buried in the apartment of 'Aishah ؓ, the apartment that was exclusively hers.... Later, Abu Bakr ؓ and 'Umar ؓ were buried in the same apartment."^[3]

There are two kinds of graves that are permissible in Islam: The *Lahd* and the *Shiq*. A *Lahd* is a side compartment that is dug out inside of a grave, and then the deceased is placed in that side compartment. And a *Shiq* is a compartment that is dug out from the middle, bottom part of the grave. Scholars unanimously agree that both the *Lahd* and the *Shiq* are permissible in Islam; the Prophet's grave contained a *Lahd*. Al-Albaanee, may Allah have mercy on him, said, "Both the *Lahd* and the *Shiq* are permissible since both were used during the lifetime of the Prophet ﷺ, but the former is better"^[4], for Allah always chose the best for the Prophet ﷺ. And the Prophet's grave was slightly raised above the level of the ground.^[5]

As for those who buried the Prophet ﷺ, Ibn Ishaq (may Allah have mercy on him) said, "Those who descended into the grave of

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 727). And At-Tirmidhee related it in his *Sunan*, in the chapters on Funerals, and he said, "This *Hadeeth* is *Ghareeb*; furthermore, one of its narrators, 'Abdur-Rahmaan ibn Abee Bakr Al-Maleek is considered to be weak based on his memory."

^[2] Refer to *Maradun-Nabee ﷺ Wa-Wafaatihi* (pg. 160).

^[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/238).

^[4] Refer to *Ahkaam Al-Janaaiz* (pg. 144).

^[5] Refer to *Tahdheeb As-Sunan* by Ibn Al-Qayyim.

the Messenger of Allah ﷺ were 'Alee ibn Abee Taalib ؓ; Al-Fadl ibn 'Abbaas ؓ; Qutham ibn 'Abbaas ؓ; and Shuqraan ؓ, the freed slave of the Messenger of Allah ﷺ. Imam An-Nawawee^[1] and Imam Al-Maqdasee^[2] (may Allah have mercy on them) included Al-'Abbaas ؓ in that list. And An-Nawawee said, "It has been said that Usaamah ibn Zaid ؓ and Aus ibn Khaalee ؓ were with them."

The Prophet ﷺ was buried in the *Lahd* (the side compartment) of his grave, and bricks were placed over the *Lahd*. It has been said that seven bricks were used. Having covered the *Lahd* with bricks, they ؓ then began to pour dirt down into the grave. As for the timing of his burial, many scholars maintain that he ﷺ was buried on Tuesday night. Ibn Katheer said, "What is famously related from the majority of scholars is that the Prophet ﷺ died on Monday and was buried on Tuesday night."^[3]

Anas ؓ said about the Prophet's burial, "We did not even shake off the dust from our hands (at the Prophet's burial) when we began to find fault with our hearts."^[4] What he ؓ meant was that they immediately began to accuse themselves of becoming weaker in faith. Their feelings signified not a weakening of faith, but a feeling of sadness at having been bereaved of the Prophet ﷺ. They began to doubt themselves and not faith itself. And that they doubted themselves attests to their strong faith.

[1] Refer to *Tahdheeb Al-Asmaa* (pg. 23).

[2] Refer to *Mukhtasar As-Seerah* (pg. 35).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/237) and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 728).

[4] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 729) and to *Ibn Maajah*, chapter, "What is Mentioned about His Death ﷺ."

Epilogue

This, with the help of Allah ﷻ, is what I have been able to write on the subject of the Prophet's biography. What is correct herein is purely from Allah's Blessing and grace upon me – and all praise is for Allah. As for the mistakes that are found in this work, Allah and His Messenger have nothing to do with them, and I ask Allah for forgiveness, and I repent to Him. It is enough for me that I have tried my best not to fall into error, and I hope that I will not be prevented from being rewarded.

And I ask Allah to benefit my Muslim brothers through this work. I also ask those who read this work to remember me in their supplications, for the supplications a Muslim makes for his brother behind his back are, Allah Willing, answered. And I end this work with the saying of Allah ﷻ:

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ۝۱۰﴾

"Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (Qur'an 59: 10)

How perfect You are, O Allah, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

Bibliography

The Letter “Alif”

- 1) *Al-Aathaar Al-Harb Fil-Fiqh Al-Islaamee* by Dr. Wahbah Az-Zuhailee, Daar Al-Fikr, Third Edition, 1401 H (1981).
- 2) *Aathaar Tatbeeq Ash-Sharee’ah* by Dr. Muhammad ‘Abdullah Az-Zaahim, Daar Al-Manaar, First Edition, 1412 H (1991).
- 3) *Aafaat ‘Alat-Tareeq* by Muhammad Sayyid Nooh, Daar Al-Wafaa, Egypt, Fifth Edition, 1400 H (2990).
- 4) *Asadul-Ghaabah Fee Ma’rifatus-Sahaabah* by ‘Alee ibn Abee Al-Karam (Ibn Al-Atheer).
- 5) *Al-Umm* by Muhammad ibn Idrees Ash-Shaafai’ee, Daar-ul-Fikr Edition, Beirut, Lebanon, 1410 H (1990).
- 6) *Al-Itqaan Fee ‘Uloom Al-Qur’an* by ‘Abdur-Rahmaan As-Suyootee, Al-Maktabah Ath-Thaqaafiyyah, Beirut, Lebanon.
- 7) *Al-Idaarah Al-Islaamiyyah Fee ‘Asr ‘Umar ibn Al-Khattaab ؓ* by Dr. Faarooq Majdalaawee, Daar Majdalaawee, Oman, Second Edition, 1418 H, 1998.
- 8) *Al-Isaabah Fee Tamyeez As-Sahaabah* by Ahmad ibn ‘Alee ibn Hajar Al-‘Asqalaanee, edited by ‘Alee Muhammad Al-Bijaawee, Daar An-Nahdaa, Egypt.
- 9) *Al-‘Aitisaam* by Imam Ash-Shaatibee, Daar Al-Fikr.
- 10) *Al-‘Ailaam Fee Sadrul-Islam* by Dr. ‘Abdul-Lateef Hamzah, Daar Al-Fikr.
- 11) *Imtaa’ Al-Asmaa’ Bima Lir-Rasool Minal-Abnaa Wal-Amwaaal Wal-Hafadah Wal-Mataa’* by Shaikh Ahmad ibn ‘Alee Al-Miqreezee, edited by Mahmood Muhammad Shaakir (with

commentary by him), Egypt, 1941.

- 12) *Al-Ahaadeeth Al-Waaridah Fee Fadaail Al-Madeenah* by Saalaih Ar-Rifaa'ee, Daar Al-Khudairee, Al-Madeenah, Third Edition, 1418 H.
- 13) *Ahkaam Al-Janaaiz Wa-Bida'u'ah* by Al-Albaanee, Al-Maktab Al-Islaamee, Beirut.
- 14) *Ahkaam As-Sooq Fil-Islam* by Ahmad Ad-Dirweesh, Daar 'Aalim Al-Kutub, First Edition, 1409 H (1989).
- 15) *Ahkaam Al-Qur'an* by Abu Bakr Muhammad ibn 'Abdullah Al-Ma'roof..., edited by Muhammad 'Abdul-Qaadir 'Ataa, Daar Al-Kutub Al-'Ilmiyyah, Beirut, First Edition, 1408 H.
- 16) *Al-Akhlaaq Al-Islaamee Wa-Usasahaa* by 'Abdur-Rahmaan Habnakah Al-Maidaanee, Daar Al-Qalam, Damascus.
- 17) *Al-Akhawaat Al-Muslimaat Wa-Binaa Al-Usrah Al-Qur'aaniyyah* by Mahmood Muhammad Al-Jauharee.
- 18) *Al-Asaas Fis-Sunnah Wa-Fiqhihah...* by Sa'eed Hawa, Daar As-Salaam, Egypt, First Edition, 1409 H (1989).
- 19) *Al-Asaas Fis-Sunnah* by Sa'eed Hawa, Daar As-Salaam, Egypt.
- 20) *Asaaleeb At-Tashweeq Wat-Ta'zeez Fil-Qur'an Al-Kareem* by Dr. Al-Husain Jarno Mahmood Jalo, Muassasatur-Risaalah, Daar Al-'Uloom Al-Insaaniyyah, First Edition, 1414 H, 1994.
- 21) *Asbaab An-Nuzool* by Abul-Hasan 'Alee ibn Ahmad Al-Waahidee An-Naisaabooree, Daar Al-Kutub Al-'Ilmiyyah, Beirut, Lebanon, First Edition, 1402 H, 1982.
- 22) *Asbaab Halaak Al-Umam As-Saalifah* by Sa'eed Muhammad Baabaa Seelaa, First Edition, 1420 H (2000).
- 23) *Al-Istikhbaaraat Al-'Askariyyah Fil-Islam* by 'Abdullah 'Alee As-Salaamah Munaasarah, Muassasatur-Risaalah, Beirut, Lebanon, Second Edition, 1412 H (1991).

- 24) *Al-Islam Fee Khandaq* by Mustafaa Mahmood, Daar Akhbaar Al-Yaum, Cairo, Egypt, 1414 H (1994).
- 25) *Usool Al-Fikr As-Siyaasee Fil-Qur'an Al-Makki* by At-Tijaanee 'Abdul-Qaadir Haamid, Daar Al-Basheer, Ammaan, Jordon, First Edition, 1416 H (1995).
- 26) *Adwaa 'Alal-Hijrah* by Tawfeeq Muhammad Saba', Al-Hai'ah Al-'Aamah Li-Shu-oon Al-Mataabai' Al-Ameeriyyah Printing Press, 1393 H (1973).
- 27) *'Ailaam An-Nubuwwah* by Al-Maawardee, Al-Kulliyyaat Al-Azhariyyah.
- 28) *Ighaatul-Lahfaan 'An Masaaid Ash-Shaitaan* by Ibn Al-Qayyim Al-Jauziyyah, Daar Al-Kutub Al-'Ilmiyyah, Beirut, First Edition, 1408 H (1998).
- 29) *Al-Iktifaa Bimaa Tadammanahu Min Maghaazee Ar-Rasool Ath-Thalaathah Al-Khulafaa* by Abu Ar-Rabee' Sulaimaan Abu Moosa Al-Kilaa'ee, 'Aalim Al-Kutub, First Edition, 1417 H (1997).
- 30) *Al-Amwaal* by Abu 'Ubaid Al-Qaasim ibn Salaam, Muassasah Naasir Ath-Thaqaafiyyah, Beirut.
- 31) *Al-Inhiraafaat Al-'Aqadiyyah Wal-'Ilmiyyah*, by 'Alee ibn Najeeb Az-Zahraanee, Daar Tayyibah, Second Edition, 1418 H (1998).
- 32) *Ansaab Al-Ashraaf* by Al-Balaadhiree, edited by Muhammad Hameedullah, Daar Al-Ma'aarif.
- 33) *Al-Ansaab* by As-Sam'aanee, Hyderabad, India, 1382 H (1962).
- 34) *Al-Ansaab* by Abu Sa'eed 'Abdul-Kareem ibn Muhammad As-Sam'aanee, edited by 'Abdur-Rahmaan Al-Mu'allimee Al-Yamaanee, India.
- 35) *Ahammiyyatul-Jihad Fee Nashrid-Da'wah* by Dr. Al-'Ilyaaanee, Daar Tayyibah, First Edition, 1405 H (1985).

- 36) *Al-Eemaan Wal-Hayaat*, by Yusuf Al-Qardaawee, Muassasatur-Risaalah, Beirut, Tenth Edition, 1405 H (1984).

The Letter “Baa”

- 37) *Al-Bahr Ar-Raaq Fiz-Zuhd War-Raqaaq* by Ahmad Fareed, Daar Al-Bukhaaree, Qasim, Saudi Arabia, First Edition, 1411 H, 1991.
- 38) *Badaa’ ai As-Saalik Fee Tabaa’ ai Al-Mamaalik* by Abu ‘Abdullah ibn Al-Arzaq, edited by ‘Alee Saamee An-Nasshaar (with commentary by him as well), Manshooraat Wizaaratul-‘Ailaam, Iraq.
- 39) *Al-Bidaayah Wan-Nihaayah* by Abul-Fidaa Ibn Katheer Ad-Damashqee, Daar Ar-Rayyaan Lit-Turaath, First Edition, 1408 H (1988).
- 40) *Buloogh Al-Arab Fee Ma’rifa Ahwaal Al-‘Arab* by Mahmood Shukree Al-Aloosee, edited by Muhammad Bahjah Al-Atharee, Daar Al-Kutub Al-‘Ilmiyyah, Beirut, Second Edition.
- 41) *Binaa Al-Mujtama’ Al-Islaamee Fee ‘Asrin-Nabuwwah* by Muhammad Tawfeeq Ramadan, Daar Ibn Katheer, Damascus, First Edition, 1409 H (1989).
- 42) *Bahjatul-Mahaafil Wa-Bughyatul-Amaathil Fee Talkhees Al-Mo’jizaat Was-Siyyar Wash-Shamaail*, with commentary by Jamaal Ad-Deen Muhammad Al-Ashkhar Al-Yamanee, Daar Saadir, Beirut.

The Letter “Taa”

- 43) *Ta’ammulaat Fee Soorah Al-Kahf* by Shaikh Abul-Hasan An-Nadawee, Daar Al-Qalam.
- 44) *Ta’ammulaat Fee Seeratur-Rasool ﷺ* by Dr. Muhammad As-Sayyid Al-Wakeel, Daar Al-Mujtama’i, First Edition, 1408 H (1987).

- 45) *Taareekh Al-Islam* by Adh-Dhahabee..., edited by 'Umar 'Abdus-Salaam Tadmuree, Daar Al-Kutub Al-'Arabee, Second Edition, 1401 H, 1990.
- 46) *At-Taareekh Al-Islaamee Wa-Mawaaqif Wa-'Ibar* by Dr. 'Abdul-'Azeez Al-Humaidee, Daar Ad-Da'wah, Alexandria, First Edition, 1418 H (1997).
- 47) *At-Taareekh As-Siyaasee Wal-Hidaaree* by Dr. As-Sayyid 'Abdul-'Azeez Saalim.
- 48) *At-Taareekh As-Siyaasee Wal-'Askaree Li-Daulatul-Madeenah Fee 'Ahd-ar-Rasool ﷺ, Istaraatejiyyah Ar-Rasool As-Siyaasiyyah Wal-'Askariyyah* by Dr. 'Alee Mo'tee, Muassasatul-Ma'aaif, Beirut, First Edition, 1419 H (1998).
- 49) *Taareekh At-Tabaree* by Abu Ja'far Muhammad ibn Jareer, edited by Muhammad Abul-Fadl Ibraaheem, Daar Suwaidan, Beirut.
- 50) *Taareekh Al-Yahood Fee Bilaad Al-'Arab* by Lolfansan, Cairo Edition, 1927.
- 51) *Taareekh Khaleefah Bin Khayyaat* edited by Akram Diyaa Al-'Umaree, Al-Aadaab Edition, An-Najf, 1967.
- 52) *Taareekh Daulatul-Islam Al-Oolah* by Faayid Hammaad 'Aashoor, Sulaimaan Abu 'Azb, Daar Qatari ibn Al-Fuja', Doha, First Edition, 1409 H (1989).
- 53) *Taareekh Sadrul-Islam* by 'Abdur-Rahmaan 'Abdul-Walee Shujaa', Daar Al-Fikr Al-Mu'aasir, San'ah, First Edition, 1419 H (1999).
- 54) *At-Tahaaluf As-Siyaasee Fil-Islam* by Muneer Muhammad Al-Ghadbaan, Daar As-Salaam, Second Edition, 1408 H, 1998.
- 55) *At-Tahreer Wat-Tanweer* by Shaikh Muhammad At-Taahir ibn 'Aashoor, Daar Al-Kutub As-Sharqiyyah, Tunis.
- 56) *Tohfatul-Ahwadhee, Sharh Jaamai' At-Tirmidhee* by Muhammad ibn 'Abdur-Rahmaan Al-Mubaarakpuree, Al-'Aitimaad Printing Press.

- 57) *Tohfatul-Ashraaf* by Jamaal Ad-Deen Abul-Hajjaaj Yusuf ibn Az-Zakee 'Abdur-Rahmaan Al-Mizzee, Ad-Daar Al-Qayyimah, 1384 H.
- 58) *At-Tarbiyyah Al-Qiyaadiyyah* by Muneer Al-Ghadbaan, Daar Al-Wafaa Al-Mansoorah, First Edition, 1418 H (1998).
- 59) *Tafseer Abus-Sa'ood : Irshaad Al-'Aql As-Saleem Ila Mazaayih Al-Kitaab Al-Kareem* by Qaadee Al-Qudaat Abu As-Saood Muhammad Al-'Imaadee Al-Hanafee, edited by 'Abdul-Qaadir Ahmad 'Ataa, As-Sa'aadah Printing Press, Cairo.
- 60) *Tafseer Al-Qur'an Al-'Adheem* by Ibn Katheer Al-Qurashee, Daar Al-Fikr and Daar Al-Qalam, Beirut, Lebanon, Second Edition.
- 61) *Tafseer Al-Aloosee : Rooh Al-Ma'aanee Fee Tafseer Al-Qur'an Al-'Adheem Was-Sab' Al-Mathaanee* by Al-Aaloosee (Mahmood Al-Aaloosee Al-Baghdaadee), India.
- 62) *Tafseer Al-Baghawee : Ma'aalim At-Tanzeel* by Imam Abu Muhammad Al-Husain Al-Faraa Al-Baghawee Ash-Shaafi'ee, Daar Al-Ma'rifah, Beirut, Lebanon.
- 63) *Tafseer Al-Baidaawee : Anwaar At-Tanzeel Wa-Asraar At-Ta'weel* by Imam Naasir-ad-Deen Abul-Khair 'Abdullah Ash-Shairaazee Al-Baidaawee, Daar Al-Fikr, 1402 H (1982).
- 64) *Tafseer Ar-Raazee*, Daar Ihyaat-Turaath Al-'Arabee, Beirut, Third Edition.
- 65) *Tafseer Az-Zamakhsharee : Al-Kasshaaf*, Daar Al-Ma'rifah, 1967.
- 66) *Tafseer As-Sa'dee : Taiseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan* by 'Abdur-Rahmaan Naasir As-Sa'dee, Al-Muassasatus-Sa'diyyah, Riyadh, 1977.
- 67) *Tafseer Al-Qurtubee* by Abu 'Abdullah Muhammad ibn Ahmad Al-Ansaaree Al-Qurtubee, Daar Ihyaat-Turaath Al-'Arabee, Beirut, Lebanon, 1965.
- 68) *Tafseer Al-Muraaghee* by Ahmad Mustafa Al-Muraaghee, Daar Al-Fikr, Beirut, Third Edition.

- 69) *Tafseer Al-Manaar*, Muhammad Rasheed Ridaa, Daar A-Ma'rifah, Beirut, Lebanon.
- 70) *At-Tafseer Al-Muneer* by Dr. Wahbah Az-Zuhailee, Daar Al-Fikr Al-Mu'aasir, Beirut, Daar Al-Fikr, First Edition, Damascus, 1411 H (1991).
- 71) *Tafseer An-Nasafee : Madaarik At-Tanzeel Wa-Haqaa'iq At-Taweel* by Imam 'Abdullah Ahmad ibn Muhammad An-Nasafee, Daar Al-Kitaab Al-'Arabee, Beirut.
- 72) *Tafseer Ibn 'Atiyyah : Al-Muharrar Al-Wajeez Fee Tafseer Al-Kitaab Al-'Azeed* by Abu Muhammad 'Abdul-Haqq ibn 'Atiyyah Al-Andaloosee, Qatar, First Edition, 1412 H (1991).
- 73) *Tafseer Soorah Fussilat* by Dr. Muhammad Saaleh 'Alee Mustafa, Daar An-Nafaa'is, First Edition, 1409 H (1989).
- 74) *Talqeeh Fuhoom Ahl Al-Athar* by Ibn Al-Jauzee, Maktabatul-Aadaab, Cairo.
- 75) *At-Tamkeen Lil-Ummah Al-Islaamiyyah Fee Dau Al-Qur'an Al-Kareem* by Muhammad As-Sayyid Hamd Yusuf, Daar As-Salaam, Egypt, First Edition, 1418 H, (1997).
- 76) *Tandheemaat Ar-Rasool Al-Idaariyyah Fil-Madeenah* by Saaleh Ahmad Al-'Alee, Al-Mujtamai Al-'Ilmee Al-'Iraaqee Magazine, Seventeenth Issue, Baghdad, 1969.
- 77) *Tanweer Al-Hawaalik Sharh Muwatta Maalik* by Jalaal Ad-Deen 'Abdur-Rahmaan ibn Abee Bakr As-Suyootee, Daar Ihya' Al-Kutub.
- 78) *Tahdheeb Madaarij As-Saalikeen* by Ibn Al-Qayyim, abridged by 'Abdul-Mun'im Saaleh Al-'Alee Al-'Izzee, Muassasatur-Risaalah, Third Edition, 1409 H (1989).

The Letter "Jeem"

- 79) *Jaamai' Al-Usool* by Ibn Al-Atheer (Abu As-Sa'aadaat Al-Mubaarak ibn Muhammad Al-Jawzee), edited by 'Abdul-

- Qaadir Al-Arnaaoot, Maktabah Al-Hilwaanee Edition, Syria, 1392 H.
- 80) *Jaamai' Al-'Uloom Wal-Hikam* by Imam Ibn Rajab Al-Hanbalee, Daar Al-Fikr, Beirut.
- 81) *Al-Jaamai' Al-Akhlaaq Ar-Raawee Wa-Adaab As-Saamai'* by Al-Khateeb Al-Baghdaadee, Maktabatul-Ma'aarif, Riyadh, 1403 H (1983).
- 82) *Al-Jihaad Wal-Qitaal Fis-Siyaasatush-Shar'iyyah* by Muhammad Khair Haikal, Daar Al-Bayaariq, Beirut, 1414 H (1993).
- 83) *Al-Jawaab As-Saheeh Liman Baddala Deen Al-Maseeh* by Abul-'Abbaas Ahmad ibn 'Abdul-Haleem, Al-Majd Printing Press.
- 84) *Jawaamai' As-Siyyar* by Ibn Hazm 'Alee ibn Ahmad ibn Sa'eed, edited by Dr. Ihsaan 'Abbaas and Dr. Naasir Ad-Deen Al-Asad, Daar Ihya' As-Sunnah Edition, Pakistan, 1368 H.
- 85) *Jeel An-Nashr Al-Manshood* by Dr. Yusuf Al-Qardaawee, Maktabah Wahbah, Cairo, Egypt, Sixth Edition, 1405 H (1985).

The Letter "Haa"

- 86) *Haashiyah Ibn 'Aabideen*, the Printing Press of Mustafa Al-Baabee and Sons.
- 87) *Hadaaiq Al-Anwaar Wa-Mataalai' Al-Asraar* by 'Abdur-Rahmaan ibn 'Alee ibn Muhammad ibn Ash-Shaibaanee ibn Ar-Rabee', edited by 'Abdullah Ibraaheem Al-Ansaaree.
- 88) *Hadaaiq Al-Anwaar Wa-Mataalai' Al-Asraar* by Ibn Ad-Dabee' Ash-Shaibaanee, edited by 'Abdullah Ibraaheem Al-Ansaaree.
- 89) *Hadeeth Al-Qur'an 'An-Ghazawaat Ar-Rasool ﷺ* by Dr. Muhammad Bakr Aal 'Aabid, Daar Al-Maghrib Al-Islaamee, First Edition.

- 90) *Al-Harb An-Nafsiyyah Didd Al-Islam Fee 'Ahd Ar-Rasool* ﷺ *Fee Makkah* by Dr. 'Abdul-Wahhaab Kaheel, 'Aalim Al-Kutub, Beirut, First Edition, 1406 H (1987).
- 91) *Al-Harakah As-Sanoosiyyah Fee Leebiya* by 'Alee Muhammad As-Sallaabee, Daar Al-Bayaariq, Oman, First Edition, 1999.
- 92) *Huqooq An-Nabee* ﷺ *'Ala Ummatihi* by Dr. Muhammad ibn Khaleefah At-Tameemee, Daar Adwaa As-Salaf, First Edition, 1418 H (1997).
- 93) *Al-Hukm Wat-Tahaakum Fee Khitaab Al-Wahyee* by 'Abdul-'Azeez Mustafaa Kaamil, Daar Tayyibah, First Edition, 1415 H (1995).
- 94) *Al-Hukoomah Al-Islaamiyyah* by Abu Al-'Alaa Al-Maudooddee (translated into Arabic by Ahmad Idrees), Al-Mukhtaar Al-Islaam for Publishing and Distribution, Cairo, First Edition, 1397 H (1977).
- 95) *Hilyatul-Auliyyaa* by Abu Na'eem Ahmad ibn 'Abdullah Al-Asbahaanee, As-Sa'aadah Edition, Egypt.
- 96) *Hiwaar Ar-Rasool* ﷺ *Ma'al Yahood* by Dr. Muhsin An-Naadhir, Second Edition, Daar Al-Wafaa, 1412 H, 1992.

The Letter "Khaa"

- 97) *Khaatim An-Nabiyyeen* ﷺ by Shaikh Muhammad Abu Zuhrah, Daar Al-Fikr, Beirut, First Edition, 1972.
- 98) *Al-Khasaa'is Al-'Aamah Lil-Islam* by Dr. Yusuf Al-Qardaawee, Maktabah Wahbah, Cairo, Egypt, Fourth Edition, 1409 H (1989).
- 99) *Al-Khasaa'is Al-Kubraa* by 'Abdur-Rahmaan ibn Abu Bakr As-Suyootee, Daar Al-Kutub Al-'Ilmiyyah, Beirut.

The Letter "Daal"

- 100) *Daairatul-Ma'aarif Al-Kaatholiyyah : Maqaal At-Tathleeth.*

- 101) *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma'thoor* by Imam As-Suyootee, Beirut, Lebanon.
- 102) *Diraasaat Fis-Seerah An-Nabawiyyah* by Dr. 'Imaad-ud-Deen Khaleel, Daar An-Nafaais, Beirut, Eleventh Edition, 1409 H (1989).
- 103) *Diraasaat Fee 'Ahd An-Nubuwwah* by Dr. 'Abdur-Rahmaan Ash-Shujaa', Daar Al-Fikr Al-Mu'aasir, San'aa, First Edition, 1419 H (1999).
- 104) *Diraasaat Qur'aaniyyah* by Muhammad Qutub, Daar Ash-Shurooq, Fifth Edition, 1408 H (1988).
- 105) *Diraasaat Tahleeliyyah Li-Shakhsiyyatur-Rasool ﷺ* by Dr. Muhammad Qal'ajee, Daar An-Nafaais, First Edition, 1408 H (1988).
- 106) *Ad-Durar Fee Ikhtisaar Al-Maghaazee Was-Siyyar* by Yusuf ibn 'Abdul-Barr, Wizaaratul-Auqaaf, Cairo, Egypt, 1412 H (1994).
- 107) *Duroos Fil-Kitmaan* by Mahmood Shait Khattaab, Maktabah An-Nahdah, Baghdad, Tenth Edition, 1988.
- 108) *Dustoor Lil-Ummah Minal-Qur'an Was-Sunnah* by Dr. 'Abdul-Naasir Al-'Attaar, Mu'assasa 'Uloom Al-Qur'an..., Daar Ibn Katheer, Damasacus-Beirut, First Edition, 1414 H (1993).
- 109) *Ad-Da'wah Al-Islaamiyyah* by 'Abdul-Ghaffaar 'Azeez.
- 110) *Da'watullah Bainat-Takween Wat-Tamkeen* by Dr. 'Alee Jareeshah, Maktabah Wahbah, Egypt, First Edition, 1406 H (1986).
- 111) *Dalaail An-Nubuwwah Wa-Ma'rifa Ahwaa Saahib Ash-Sharee'ah* by Al-Haafiz Abu Bakr Ahmad Al-Baihaqee, edited by 'Abdul-Mo'tee Qal'ajee, Daar Al-Kutub Al-'Ilmiyyah, Beirut, First Edition, 1405 H.
- 112) *Daur Al-Mar'ah Fee Khidmatul-Hadeeth* by Aamaal Qirdaash, Kitaab Al-Ummah, Doha, Qatar, First Edition, 1420 H.

- 113) *Daulatur-Rasool* ﷺ *Minat-Takween Ilat-Tamkeen* by Kaamil Salaamah Ad-Daqs, Daar 'Ammaar, Amman, First Edition, 1415 H (1994).
- 114) *Ad-Daulatul-'Arabiyyah Al-Islaamiyyah* by Mansoor Al-Hiraabee, Manshooraat Jam'iyyah Ad-Da'wah Al-Islaamiyyah, Libya, Second Edition, 1983.
- 115) *Deewaan Abu Bakr As-Siddeeq* ؓ, edited by Raajee Al-Asmar (with commentary by him as well), Daar Saadir, Beirut, First Edition, 1997.
- 116) *Deewaan Shauqee: Al-'Amaal Ash-Shai'riyyah Al-Kaamilah*, Daar Al-'Audah, Beirut, 1986 Edition.
- 117) *Deewaan 'Antarah* by Faarooq At-Tibaa', Daar Al-Qalam, Beirut, Lebanon.

The Letter "Raa"

- 118) *Ar-Ruah Wal-Ahlaam Fin-Nusoos Ash-Shar'iyyah* by Usaamah 'Abdul-Qaadir.
- 119) *Ar-Ro'yah: Dawaabituha Wa-Tafseeruhah* by Hishaam Al-Himsee, Daar Al-Kalim At-Tayyib, Damascus-Beirut, Second Edition, 1417 H (1996).
- 120) *Rijaal Al-Idaarah Fid-Daulatul-Islaamiyyah* by Dr. Husain Muhammad Sulaimaan, Daar Al-Islaah, Dammaam, Saudi Arabia.
- 121) *Ar-Raheeq Al-Makhtoom* by Safee Ar-Rahmaan Al-Mubaarakpooree, Mu'assasatur-Risaalah, Lebanon, First Edition, 1417 H (1996).
- 122) *Risaalatul-Anbiyyah* by 'Umar Ahmad 'Umar, Daar Al-Hikmah, First Edition, 1418 H (1997).
- 123) *Ar-Rasool Al-Qaaid* ﷺ by Muhammad Shait Khattaab, Daar Maktabahtul-Hayaat and Maktabatun-Nahdah, Baghdad, Second Edition, 1960.

- 124) *Ar-Rasool ﷺ Al-Muballigh* by Dr. Salaah 'Abdul-Fattaah Al-Khaalidee, Daar Al-Qalam, Damascus, First Edition, 1418 H (1997).
- 125) *Ar-Rasool Al-Mu'allim ﷺ Wa-Asaaleebahu Fit-Ta'leem* by Shaikh 'Abdul-Fattaah Abu Ghuddah, Daar Maktab Al-Matboo'aat Al-Islaamiyyah, Halib, First Edition, 1417 H (1996).
- 126) *Rooh Al-Ma'aanee (Tafseer Al-Aloosee)* by Mahmood Al-Aaloosee Al-Baghdaadee, Daar Al-Fikr, 1402 H Edition.
- 127) *Ar-Raud Al-AnfFee Sharh As-Seerah An-Nabawiyyah Libn-Hishaam* by Abul-Qaasim As-Suhailee, edited by 'Abdur-Rahmaan Al-Wakeel, Daar Al-Kutub Al-Hadeethah, 1387 H Edition.

The Letter "Zai"

- 128) *Zaad Al-Maseer Fee 'Ilm At-Tafseer* by Abul-Farj Jamaal Ad-Deen 'Abdur-Rahmaan ibn 'Alee Al-Jawzee Al-Qurashee Al-Baghdaadee, Al-Maktab Al-Islaamee, First Edition, 1384 H (1965).
- 129) *Zaad Al-Ma'aad Fee Hadyee Khair Al-'Ibaad* by Abu 'Abdullah Muhammad ibn Abee Bakr Al-Jauziyyah, edited by Shu'aib Al-Arnaaoot and 'Abdul-Qaadir, Daar Ar-Risaalah, First Edition, 1399 H.
- 130) *Zaad Al-Yaqeen* by Laasheen Abu Shanab, Daar Al-Basheer, Tanta, Egypt, First Edition, 1413 H (1993).
- 131) *Az-Zuhd* by Ahmad ibn Hanbal, Daar Ar-Rayyaan Lit-Turaath, Cairo, Egypt, Second Edition, 1412 H (1992).
- 132) *Zaid ibn Thaabit Kitaab Al-Wahyee Wa-Jaamai' Al-Qur'an* by Safwaan Daawudee, Daar Al-Qalam, Damascus, First Edition, 1411 H (1990).

The Letter "Seen"

- 133) *Subul-Hudaa War-Rashaad Fee Seerah Khairal-'Ibaad* by Muhammad ibn Yusuf As-Saalihee, edited by Mustafaa

- 'Abdul-Waahid, *Lajnaa Ihyaa At-Turaath Al-Islaamee*, 1394 H (1974).
- 134) *As-Saraayah Wal-Bu'ooth An-Nabawiyyah Haul Al-Madeenah Wa-Makkah* by Dr. Bareekak Muhammad Bareekak, Daar Ibn Al-Jawzee, First Edition, 1417 H (1996).
- 135) *As-Sifaaraat An-Nabawiyyah* by Dr. Muhammad Al-'Uqailee, Daar Ihyaa Al-'Uloom, Beirut, First Edition, 1406 H (1986).
- 136) *Sufaraa Ar-Rasool* ﷺ by Mahmood Shait Khattaab, Mu'assasatur-Rayyaan, Daar Al-Andalus Al-Khadraa, First Edition, 1417 H (1996).
- 137) *Sufaraa An-Nabee* ﷺ by Mahmood Shait Khattaab, Mu'assasatur-Rayyaan, Daar Al-Andalus Al-Khadraa, First Edition, 1417 H (1996).
- 138) *Sunan Abu Daawood* by Imam Abu Daawood Sulaimaan As-Sajastaanee, edited by 'Izzit Ad-Du'aas (with commentary by him as well), Syria, 1391 H.
- 139) *Sunan Ibn Maajah* by Al-Haafiz Abu 'Abdullah Muhammad ibn Zaid Al-Qizweene, Daar Al-Fikr.
- 140) *Sunan At-Tirmidhee* by Al-Imam Abu 'Eesa Muhammad ibn 'Eesa At-Tirmidhee, Daar Al-Fikr, 1398 H.
- 141) *Sunan An-Nasaaee* by Abu 'Abdur-Rahmaan Ahmad ibn Shu'aib An-Nisaaee, Mustafah Al-Halbee Printing Press, Cairo, 1964.
- 142) *Siiyyar 'Alaam An-Nubalaa* by Shams Ad-Deen Muhammad ibn Ahmad ibn 'Uthmaan Adh-Dhahabee, Mu'assasatur-Risaalah, First Edition, 1403 H.
- 143) *As-Siiyyar Wal-Maghaazee* by Ibn Ishaaq, edited by Suhail Zakkaar, Daar Al-Fikr, First Edition, 1978.
- 144) *As-Seerah Al-Halabiyyah Fee Seerah Al-Ameen Al-Ma'moon* by 'Alee ibn Burhaan Ad-Deen Al-Halabee, Daar Al-Ma'rifah.
- 145) *Seeratur-Rasool* ﷺ: *Suwar Muqtabasah Minal-Qur'an Al-*

- Kareem* by Professor Muhammad 'Izzat Duroozah, Doha, 1400 H.
- 146) *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadawee, Daar At-Tawzee' Wan-Nashr Al-Islaamiyyah, Cairo.
- 147) *As-Seerah An-Nabawiyyah: Diraasah Wa-Tahleel* by Muhammad Abu Faaris, Daar Al-Furqaan, Oman, First Edition, 1418 H (1997).
- 148) *As-Seerah An-Nabawiyyah* by Adh-Dhahabee, edited by Hisaam-ud-Deen Al-Qudsee, Maktabah Hilaal, Beirut.
- 149) *As-Seerah An-Nabawiyyah As-Saheehah* by Dr. Akram Al-'Umaree, Maktabatul-Ma'aarif Wal-Hikam, Al-Madeenah Al-Munawwarah, First Edition, 1412 H (1992).
- 150) *As-Seerah An-Nabawiyyah Tarbiyyah Ummah Wa-Binaa Daulah* by Saaleh Ahmad Ash-Shamee, Al-Maktab Al-Islaamee, First Edition, 1412 H (1992).
- 151) *As-Seerah An-Nabawiyyah: Duroos Wa-'Ibar* by Dr. Mustafaa As-Sibaa'ee, Al-Maktab Al-Islaamee, Beirut, Lebanon, Ninth Edition, 1406 H (1986).
- 152) *As-Seerah An-Nabawiyyah Fee Dau Al-Qur'an Was-Sunnah*, by Muhammad Abu Shohbah, Daar Al-Qalam, Damascus, Third Edition, 1417 H (1996).
- 153) *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah*, Dr. Mahdee Rizqullah Ahmad, Markaz Al-Malik Faisal Lil-Buhooth Wad-Diraasaat Al-Islaamiyyah, Riyadh, 1412 H (1992).
- 154) *As-Seerah An-Nabawiyyah* by Abu Haatim Al-Bustee, Mu'assasatul-Kutub Ath-Thaqaafiyyah, Beirut, First Edition, 1407 H (1987).
- 155) *As-Seerah An-Nabawiyyah* by Abu Muhammad ibn 'Abdul-Malik ibn Hishaam, Daar Al-Fikr.
- 156) *As-Seerah An-Nabawiyyah* by Ibn Katheer by Al-Imam Abul-

Fidaa Ismaa'eel by Mustafaa 'Abdul-Waahid, Daar Al-Fikr, Beirut, Lebanon, Second Edition, 1398 H.

- 157) *As-Seerah An-Nabawiyyah* by Muhammad As-Sooyaanee, Mu'assasatur-Rayyaan, First Edition, 1420 H (1999).

The Letter "Sheen"

- 158) *Shadharaat Adh-Dhahab* by 'Abdul-Haiy ibn Al-'Imaad Al-Hanbalee, Daar Ihyyaa At-Turaath Al-'Arabee, Beirut.
- 159) *Sharhus-Sunnah* by Abu Muhammad Al-Husain ibn Mas'ood Al-Baghawee edited by 'Alee Muhammad Mu'awwidh and 'Aadi Ahmad 'Abdul-Mawjood, Daar Al-Kutub Al-'Ilmiyyah, Egypt, First Edition, 1965.
- 160) *Sharh Al-'Aqeedah At-Tahaawiyyah* by Ibn Abu Al-'Izz Al-Hanafee, edited by Dr. 'Abdullah ibn 'Abdul-Mohsin At-Turkee and Shu'aib Al-Arnaaoot (with commentary by them as well), Mu'assasatur-Risaalah, Beirut, Fourth Edition, 1412 H (1992).
- 161) *Sharh Al-Mu'allaaqat* by Al-Husain Az-Zoozoonee, edited by Yusuf 'Alee Badawwee, Daar Ibn Katheer, Damascus, First Edition, 1410 H (1989).
- 162) *Sharh Al-Mawaahib Al-Ladaniyyah* by Al-Qistalaanee..., Daar Al-Ma'rifah, Beirut.
- 163) *Sharh An-Nawawee 'Ala Saheeh Muslim* by Al-Imam An-Nawawee (Abu Zakariyyah Mohyee-ud-Deen Yahyaa ibn Sharaf, Egyptian Printing Press and Library, Cairo, 1349 H.
- 164) *Sharh Risaalatut-Ta'aaleem* by Muhammad 'Abdullah Al-Khateeb, Daar Al-Wafaa.
- 165) *Ash-Shifaa Fit-Ta'reef Bi-Huqooq Al-Mustafaa* by Al-Imam Al-Qaadee 'Iyaadh, Istanbul.

The Letter "Saad"

- 166) *Subh Al-'Ashaa Fee Sinaa'atul-Inshaa* by Ahmad ibn 'Alee Al-

- Qalqashnadee, edited by Muhammad Husain Shamsud-Dee, Daar Al-Kutub Al-'Ilmiyyah, Beirut, First Edition, 1407 H.
- 167) *As-Sahaabee Ash-Shaa'ir 'Abdullah ibn Az-Zab'aree* by Muhammad 'Alee Kaabitee, Daar Al-Qalam, Damascus, First Edition, 1419 H (1999).
- 168) *Saheeh Al-Bukhaaree* by Muhammad ibn Ismaa'eel Al-Bukhaaree, Daar Al-Fikr, First Edition, 1411 H (1991).
- 169) *Saheeh Al-Jaamai' As-Sagheer Wa-Ziyaadatihi* by Muhammad Naasir Ad-Deen Al-Albaanee, Al-Maktab Al-Islaamee, Beirut, Lebanon, Third Edition, 1408 H (1988).
- 170) *Saheeh As-Seerah An-Nabawiyyah...* Muhammad Rizq, Maktabah Ibn Taymiyyah, Cairo, First Edition, 1414 H.
- 171) *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-'Alee, Daar An-Nafaais, Third Edition, 1408 H (1998).
- 172) *Saheeh Sunan Ibn Maajah* by Naasir-ud-Deen Al-Albaanee, Maktab At-Tarbiyyah Al-'Arabee Li-Duwal Al-Khaleej, Riyadh, Third Edition, 1408 H (1988).
- 173) *Saheeh Muslim Bi-Sharh An-Nawawee* Al-Misriyyah Printing Press, Azhar, First Edition, 1347 H (1929).
- 174) *Saheeh Muslim*, edited by Muhammad Fuaad 'Abdul-Baaqee, Daar Ihyaat-Turaath Al-'Arabee, Beirut, Lebanon, Second Edition, 1972.
- 175) *As-Siraa' Ma'al-Salbiyyeen* by Muhammad 'Abdul-Qaadir Abu Faaris, Daar Al-Basheer, Tanta, 1419 H (1999) Edition.
- 176) *As-Siraa' Ma'al-Yahood* by Muhammad Abu Faaris, Daar Al-Furqaan, First Edition, 1411 H (1990).
- 177) *Sifatus-Safwah* by Ibn Al-Jawzee, edited by Mahmood Jawree and Muhammad Rawaasee Qal'ajee, Daar Al-Ma'rifah, Beirut, Second Edition, 1399 H.
- 178) *Sifatul-Ghurabaa* by Salmaan Al-'Audah, Daar Ibn Al-Jawzee, Second Edition, 1412 H (1991).

- 179) *Safwatut-Tafaaseer* by As-Saaboon... , Daar Al-Qur'an Al-Kareem, Beirut, First Edition, 1401 H.
- 180) *Salaahud-Deen Al-Ayyoobee* by 'Abdullah 'Alwaan.
- 181) *Sulh Al-Hudaibiyyah* by Muhammad Ahmad Baashmeel, Daar Al-Fikr, Third Edition, 1393 H (1973).
- 182) *Suwar Min Hayaat Ar-Rasool* ﷺ by Ameen Duwaidar, Fourth Edition, Daar Al-Ma'aarif, Cairo.
- 183) *Suwar Wa-'Ibar Minal-Jihad An-Nabawee Fil-Madeenah* by Dr. Muhammad Fauzee Faidullah, Daar Al-Qalam, Damascus...-Beirut, First Edition, 1416 H (1996).

The Letter "Daad"

- 184) *Dawaabit Al-Maslahah* by Muhammad Ramadan Sa'eed Al-Bootee, Mu'assasatur-Risaalah, Fourth Edition, 1402 H.

The Letter "Ttah"

- 185) *At-Taa'ah Wal-Ma'siyyah Wa-Atharahuma Fil-Mujtamai' - Ghazwa Uhud* by Muhammad ibn Saaleh Al-'Uthaimeen.
- 186) *Tabaqaat Ash-Shu'araah Al-Jaahiliyyeen Wal-Islaamiyyeen* by Abu 'Abdullah Muhammad ibn Sallaam ibn 'Abdullah Al-Jumhee.
- 187) *Tabaqaat Ibn Sa'd Al-Kubraa* by Muhammad ibn Sa'd Az-Zuhree, Daar Saadir and Daar Beirut Publishing Houses, 1376 H (1957).
- 188) *Tareeq An-Nubuwwah Wr-Risaalah* by Dr. Husain Muannis, Daar Ar-Rashaad, Second Edition, 1418 H (1997).
- 189) *At-Tareeq Ilal-Madaain* by 'Aadil Kamaal, Daar An-Nafaais, Beirut, Lebanon, Fifth Edition, 1407 H (1987).
- 190) *At-Tareeq Ilal-Madeenah* by Muhammad Al-'Abduh, Daar Al-Jauharah, Oman, Second Edition, 1999.
- 191) *At-Tareeq Ila Jamaa'ah Al-Muslimeen* by Husain ibn Mohsin

ibn 'Alee Jaabir, Daar Al-Wafaa, Al-Mansoorah, Egypt, Fifth Edition, 1413 H (1992).

The Letter “Dhaa”

- 192) *Dhaahiratul-Irjaa* by Safar Al-Hawaalee, Maktabatut-Tayyib, Cairo, Egypt, First Edition, 1417 H.

The Letter “Ain”

- 193) *Al-'Ibaadah Fil-Islam* by Yusuf Al-Qardaawee, Mu'assasatur-Risaalah, Beirut, Twelfth Edition, 1405 H (1985).
- 194) *'Abdullah ibn Mas'ood* ﷺ 'Abdus-Sattaar Ash-Shaikh, Daar Al-Qalam, Damascus, Second Edition, 1410 H (1990).
- 195) *Al-'Abqariyyah Al-'Askariyyah Fee Ghazawaat Ar-Rasool* ﷺ Muhammad Faraj, Daar Al-Fikr Al-'Arabee, Cairo, Third Edition, 1977.
- 196) *'Aqeedah Ahlus-Sunnah Fis-Sahaabah*, Dr. Naasir Hasan Ash-Shaikh, Maktabatur-Rush, First Edition, 1413 H (1993).
- 197) *'Ilaaj Al-Qur'an Al-Kareem Lil-Jareemah* by Dr. 'Abdullah Ash-Shinqeetee, Maktabah Ibn Taymiyyah, Cairo, First Edition, 1413 H.
- 198) *Al-'Ilaqaat Al-Khaarijiyyah Lid-Daulatul-Islaamiyyah* by Dr. Sa'eed 'Abdullah Haarib Al-Muhairee, Mu'assasatur-Risaalah, First Edition, 1416 H (1995).
- 199) *'Ilaaqatul-Aabaa Wal-Abnaa Fish-Shar'eeah Al-Islaamiyyah* by Dr. Sa'aad As-Saaleh, Jeddah, First Edition, 1401 H.
- 200) *'Umdatul-Qaaree*, Sharh Saheeh Al-Bukhaaree by Badr Ad-Deen Al-'Ainee.
- 201) *Al-'Ahd Wal-Meethaaq Fil-Qur'an Al-Kareem* by Dr. Naasir Al-'Umaree, Daar Al-'Aasimah, First Edition, 1413 H.
- 202) *'Aun Al-Ma'bood Sharh Sunan Abu Daawood* edited by 'Abdur-Rahmaan Muhammad 'Uthmaan, Daar Al-Fikr, Beirut.

- 203) *'Uyoon Al-Athar Fee Funoon Al-Maghaazee Wash-Shamaail Was-Siyyar* by Ibn Sayyidun-Naas, Daar Al-Ma'rifah, Beirut.

The Letter "Ghain"

- 204) *Al-Ghurabaa Al-Awwaloon* by Salmaan Al-'Audah, Daar Ibn Al-Jawzee, Dammaam, Saudi Arabia, Third Edition, 1412 H (1991).
- 205) *Ghazwa Uhud* by Ahmad 'Izzud-Deen.
- 206) *Ghazwa Uhud Diraasah Da'awiyyah* by Muhammad 'Aidhah ibn Sa'eed..., Daar Ishbeeliyyah, First Edition, 1420 H (1999).
- 207) *Ghazwa Uhud* by Abu Faaris Muhammad 'Abdul-Qadir, Daar Al-Furqaan, Amman, Jordan, First Edition, 1402 H.
- 208) *Ghazwatul-Ahzaab* by Abu Faaris Muhammad 'Abdul-Qadir, Daar Al-Furqaan, Oman, First Edition, 1403 H (1983).
- 209) *Ghazwatul-Ahzaab* by Muhammad Ahmad Baashmeel, Daar Al-Fikr, Fifth Edition, 1397 H (1977).
- 210) *Ghazwa Badr Al-Kubra Al-Haasimah* by Mahmood Khattaab.
- 211) *Ghazwa Badr Al-Kubra* by Muhammad Abu Faaris, Daar Al-Furqaan, First Editon, 1402 H (1982).
- 212) *Ghazwa Badr Al-Kubra* by Muhammad Ahmad Baashmeel, Daar Al-Fikr Print, Sixth Edition, 1394 H.
- 213) *Ghazwa Tabook* by Muhammad Ahmad Baashmeel, Daar Al-Fikr, Beirut.

The Letter "Faa"

- 214) *Fathul-Baaree* by Ibn Hajar Al-'Asqalaanee, Daar Al-Ma'rifah, Beirut, Lebanon.
- 215) *Al-Fathur-Rabbaanee Li-Tarteeb Musnad Al-Imam Ahmad ibn Hanbal*, Daar Ash-Shihaab, Cairo.

- 216) *Al-Fathur-Rabbaanee* by As-Saa'aatee Ahmad 'Abdur-Rahmaan..., Al-Fathur-Rabbaanee Printing Press, Cairo, First Edition.
- 217) *Fathul-Qadeer: Al-Jaamai' Baina Fannai Ar-Riwaayah Wad-Diraayah Min 'Ilm At-Tafseer* by Muhammad ibn 'Alee Ash-Shawkaanee, Daar Al-Fikr.
- 218) *Al-Fasl Fil-Milal Wan-Nihal Wal-Ahwaa*, by Ibn Hazm, Maktabah As-Salaam Al-'Aalimiyyah.
- 219) *Fusool Fis-Seerah An-Nabawiyyah* by 'Abdul-Mun'im As-Sayyid.
- 220) *Fiqhul-Islam, Sharh Buloogh Al-Muraam* by Ash-Shaikh 'Abdul-Qaadir Shaibah Al-Hamd, Ar-Rasheed Printing Press, Al-Madeenah Al-Munawwarah, First Edition, 1403 H.
- 221) *Fiqhul-Ibtilaa* by Muhammad Abu Su'aileek, Daar Al-Bayaariq, Oman-Beirut, First Edition, 1420 H (1999).
- 222) *Fiqhut-Tamkeen Fil-Qur'an Al-Kareem* by 'Alee Muhammad As-Sallaabee, Daar Al-Bayaariq, Amman, First Edition, 1999.
- 223) *Fiqhud-Da'wah ilallah* by 'Abdul-Haleem Mahmood, Daar Al-Wafaa, First Edition, 1410 H (1990).
- 224) *Fiqhud-Da'wah Al-Fardiyyah* Dr. Sayyid Muhammad Nooh, Daar 'Iqra, San'aa.
- 225) *Fiqhuz-Zakaat* by Al-Qardaawee, Maktabah Wahbah, Twenty-First Edition, 1414 H (1994).
- 226) *Al-Fiqh As-Siyaasee Lil-Wathaa'iq An-Nabawiyyah* by Khaalid Al-Faihaawee, Daar 'Ammmaar, First Edition, 1419 H (1998).
- 227) *Fiqhus-Seerah An-Nabawiyyah* by Muneer Al-Ghadbaan, Ma'had Al-Buhooth Al-'Ilmiyyah Wa-Ihya' At-Turaath, Makkah Al-Mukarramah.
- 228) *Fiqhus-Seerah* by Al-Bootee Muhammad Sa'eed Ramadan, Eleventh Edition, Daar Al-Fikr, Damascus, Syria, 1991.

- 229) *Fiqhus-Seerah* by Al-Ghazzaalee, Daar Al-Qalam, Damascus, Syria, 1409 H (1989).
- 230) *Falsafatut-Tarbiyyah Al-Islaamiyyah* by Maajid 'Arsaan Al-Kailaane, Maktabah Haadee, Makkah Al-Mukarramah, 1409 H Edition.
- 231) *Al-Fawaa'id* by Ibn Al-Qayyim: Muhammad ibn Abu Bakr ibn Qayyim Al-Jawziyyah, Daar Ar-Rayyaan Lit-Turaath, Cairo, Egypt, First Edition, 1407 H (1987).
- 232) *Fis-Seerah An-Nabawiyyah Jawaanib Al-Hadhir Wal-Himaayah* by Dr. Ibraaheem 'Alee Muhammad Ahmad, Wizaaratul-Awqaaf, Qatar, First Edition, 1417 H.
- 233) *Fee Dhilaal As-Seerah An-Nabawiyyah Al-Hijrah An-Nabawiyyah* by Dr. Muhammad 'Abdul-Qaadir Abu Faaris, Daar Al-Furqaan, Amman, Jordan, Second Edition, 1408 H (1988).
- 234) *Fee Dhilaal Al-Qur'an* by Sayyid Qutub, Daar Ash-Shurooq, Ninth Edition, 1400 H (1980).

The Letter "Qaaf"

- 235) *Al-Qaamoos Al-Muheet* by Majdud-Deed Muhammad Al-Fairooz Aabaadee, Mustafa Al-Baabee and Sons Printing Press, Egypt, Second Edition, 1371 H (1952).
- 236) *Qiraa'ah Siyaasiyyah Lis-Seerah An-Nabawiyyah* by Muhammad Qal'ajee, Daar An-Nafaais, First Edition, Beirut, Lebanon, 1416 H (1996).
- 237) *Qaseedah Baanat Su'aad Li-Ka'ab ibn Zuhair Wa-Atharuha Fit-Turaath Al-'Arabee* by Dr. As-Sayyid Ibraaheem Muhammad, Al-Maktab Al-Islaamee, First Edition, 1406 H (1987).
- 238) *Qadaayah Fil-Manhaj* by Salmaan Al-'Audah, Daar Maktaba Al-Quds, Third Edition, 1420 H (1999).
- 239) *Qadaayah Nisaa An-Nabee ﷺ Wal-Mo'minaat Hafsa bint*

- 'Uthmaan Al-Khaleefee, Daar Al-Muslim, First Edition, 1418 H (1997).
- 240) *Qawaa'id Al-Ahkaam Fee Masaalah Al-Anaam* by Abu Muhammad 'Izzud-Deen 'Abdul-'Azeez ibn 'Abdus-Salaam As-Silmee, Al-Maktabah Al-Husainiyyah Al-Misriyyah..., First Edition, 1353 H (1934).
- 241) *Al-Qaul Al-Mubeen Fee Seerah Sayyid Al-Mursaleen* by Dr. Muhammad At-Tayyib An-Najjaar, Daar Al-Liwaa, Riyadh, 1401 H (1981).
- 242) *Qiyaadatur-Rasool As-Siyaasiyyah Wal-'Askariyyah* by Ahmad Raatib 'Urmoosh, Daar An-Nafaais, First Edition, 1419 H (1989).
- 243) *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Ar-Rasool ﷺ*, Daar Al-Qalam, First Edition, 1410 H (1990).

The Letter "Kaaf"

- 244) *Al-Kaamil Fit-Taareekh*, by Ibn Al-Atheer and Abul-Hasan 'Alee ibn Muhammad, Daar Saadir, Beirut.

The Letter "Laam"

- 245) *Lisaan Al-'Arab* by Muhammad ibn Mukrim ibn Mandhoor, Daar Saadir, Beirut.
- 246) *Liqaa Al-Mo'mineen* by 'Adnaan An-Nahwee, Al-Farazdaq At-Tijaariyyah Printing Presses, Riyadh, Saudi Arabia, Third Edition, 1405 H (1985).

The Letter "Meem"

- 247) *Maadha Khasiral-'Aalam Bin-Hitaat Al-Muslimeen* by Abul-Hasan 'Alee Al-Husnee Al-Nadawee, Daar Al-Ma'aarif, Seventh Edition, 1408 H (1988).
- 248) *Al-Maal Fil-Qur'an Al-Kareem* by Sulaimaan Al-Husain, Daar

- Al-Mai'raaj Ad-Dooliyyah, First Edition 1415 H (1995).
- 249) *Mabaahith Fee 'Aijaaz Al-Qur'an* by Mustaafa Muslim, Daar Al-Muslim, Riyadh, Second Edition, 1416 H (1996).
- 250) *Mabaahith Fit-Tafseer Al-Maudoo'ee* by Mustafa Muslim, Daar Al-Qalam, Damascus, Syria.
- 251) *Mabaahith Fee 'Uloom Al-Qur'an* by Manna' Al-Qattaan, Maktabah Al-Ma'aarif, Riyadh, Eight Edition, 1401 H (1981).
- 252) *Mabaadee 'Ilmul-Idaarah* by Muhammad Noorud-Deen 'Abur-Rizq, Maktabah Al-Khadamaat Al-Hadeethah, Jeddah, Saudi Arabia, First Edition.
- 253) *Mabaadee Nidhaam Al-Hukm Fil-Islam* by 'Abdul-Hameed Mutawallee, First Edition, Daar Al-Ma'aarif.
- 254) *Al-Mabsoot* by As-Sarakhsee: Shams-ud-Deen As-Sarakhsee, As-Sa'aadah Printing Press, Egypt, First Edition.
- 255) *Al-Mujtama' Al-Madane Fee 'Adh An-Nubuwwah* by Dr. Akram Al-'Umaree, First Edition, 1404 H (1984).
- 256) *Al-Mujtama' Al-Kuwaitiyyah Magazine*, Issue number 247, 17th of Safar, 1399 H.
- 257) *Majma' Az-Zawaaid Wa-Manba' Al-Fawaa'id* by Noor-ud-Deen 'Alee ibn Abee Bakr Al-Haithamee, Daar Al-Kitaab Al-'Arabee, Beirut, Third Edition, 1402 H (1982).
- 258) *Majmoo' Fataawah* by Shaikh Al-Islam Ibn Taymiyyah, collected and organized by 'Abdur-Rahmaan ibn Muhammad Qaasim Al-'Aasimee An-Najdee, Al-Maktab At-Ta'leemee As-Sa'oodee, Morocco.
- 259) *Majmoo'ah Al-Wathaiq As-Siyaasiyyah* by Muhammad Hameedullah, Daar An-Nafaais, Fifth Edition, 1405 H (1985).
- 260) *Mahaasin At-Ta'weel* by Al-Qaasimee: Muhammad Jamaal-ud-Deed Al-Qaasimee, Daar Al-Fikr, Beirut.
- 261) *Al-Muharrar Al-Wajeez Fee Tafseer Al-Kitaab Al-'Azeez* by Ibn

- 'Atiyyah: Abu Muhammad 'Abdul-Haqq ibn Ghaalib Al-Andaloosee..., Wizaaratul-Auqaaf Wash-Shu-onn Al-Islaamiyyah, Morocco, 1395 H.
- 262) *Muhammad Rasoolullah* by Muhammad As-Saadiq 'Urjoon, Daar Al-Qalam, Second Edition, 1415 H (1995).
- 263) *Muhammad Rasoolullah* by Muhammad Rasheed Ridaa, Daar Al-Kutub Al-'Ilmiyyah, Beirut, 1975.
- 264) *Maihnatul-Muslimeen Fil – 'Ahd Al-Makkee* by Dr. Sulaimaan As-Suwaikat, Maktabatut-Tawbah, Riyadh, First Edition, 1412 H (1992).
- 265) *Al-Mukhtaar Min Kunooz As-Sunnah* by Muhammad 'Abdullah Darraaz, Daar Al-Ansaar, Cairo, Second Edition, 1978.
- 266) *Mukhtasir As-Sawaaiq Al-Mursalah 'Alal-Jahmiyyah Al-Mu'attilah* by Ibn Al-Qayyim Al-Jawziyyah, abridged by Muhammad Al-Moosalee, Maktabatur-Riyadh Al-Hadeethah.
- 267) *Mukhtasir Seeratur-Rasool* ﷺ by Muhammad ibn 'Abdul-Wahhaab, Imam Muhammad ibn Sa'ood University.
- 268) *Mukhtasir Saheeh Muslim* by Al-Haafiz Zakee 'Abdul-'Azeem 'Abdul-Qawee ibn Salaamah Al-Mundhiree, edited by Muhammad Naasir Al-Albaanee, Al-Maktab Al-Islaamee, Damascus, Third Edition, 1397 H (1977).
- 269) *Al-Madkha Ilal-'Aqeedah Al-Istraatejiyyah Al-'Askariyyah* by Muhammad Jamaal-ud-Deen 'Alee Mahfooz, Al-Haiah Al-Misriyyah Lil-Kitaab Printing Press, Cairo.
- 270) *Madkhal Li-Fahm As-Seerah* by Dr. Yahya Al-Yahya.
- 271) *Al-Madrasah An-Nabawiyyah Al-'Askariyyah* by Abu Faaris, Daar Al-Furqaan, Oman.
- 272) *Al-Madeenah Al-Munawwarah Fajrul-Islam Wal-'Asr Ar-Raashidee* by Muhammad Husain Sharaab, Daar Al-Qalam,

- Damascus, First Edition, 1415 H (1994).
- 273) *Al-Madeenah An-Nabawiyyah Fajrul-Islam Wal-'Asr Ar-Raashidee* by Muhammad Hasan Sharaab, Daar Al-Qalam, Damascus, Ad-Daar Ash-Shamiyyah, Beirut, First Edition, 1415 H (1994).
- 274) *Al-Mar'ah Fil-'Ahd An-Nabawee* by Dr. 'Ismatud-Deen Karkar, Daar Al-Gharb Al-Islaamee, First Edition, 1414 H.
- 275) *Maradun-Nabee ﷺ Wa-Wafaatuhu Wa-Atharuhu 'Alal-Ummah* by Khaalid Abu Saaleh, Daar Al-Watan, First Edition, 1414 H.
- 276) *Marwiyyaat Ghazwa Uhud* by Husain Ahmad Al-Baakiree (His Master's Thesis from Al-Jaami'ah Al-Islaamiyyah, which was supervised by Dr. Akram Al-'Umaree), 1399-1400 H.
- 277) *Marwiyyaat Ghazwa Al-Hudaibiyah* by Dr. Haafiz Al-Hakamee, Daar Ibn Al-Qayyim, First Edition, 1411 H (1991).
- 278) *Marwiyyaat Ghazwa Badr* by Ahmad Bawzeer, Maktabah Tayyibah, First Edition, 1400 H (1980).
- 279) *Marwiyyaat Ghazwa Banu Al-Mustaliq* by Ibraaheem Al-Quraibee..., Al-Madeenah Al-Munawwarah, First Edition, 1402 H.
- 280) *Masaajid Al-Qaahirah Wa-Madaarisuha* by Ahmad Fikree, Alexandria Print, 1961.
- 281) *Al-Mustadrak 'Alas-Saheehain* by Imam Abu 'Abdullah Al-Haakim An-Naisaabooree, with Its Summary and Commentary by Adh-Dhahabee, Daar An-Nashr Maktab Al-Matboo'aat Al-Islaamiyyah, 1390 H (1970).
- 282) *Al-Mustashfiyyaat Al-Islaamiyyah* by Dr. 'Abdullah 'Abdur-Razzaaq Mas'ood Al-'Eed, Daar Ad-Diyaa for Publishing and Distribution, Amman, Jordon, First Edition, 1408 H (1987).

- 283) *Al-Mustatrif Fee Kulli Fann Mustadhrif* by Shihaab Ad-Deen Al-Absheehee, Maktabatul-Hayaat, Beirut.
- 284) *Al-Mustafaad Min Qisas Al-Qur'an Lid-Da'wah Wad-Du'aat* by 'Abdul-Kareem Zaidan, Mu'assasatur-Risaalah, First Edition, 1418 H (1997).
- 285) *Al-Muslimoon War-Room Fee 'Asrin-Nabuwwah* by 'Abdur-Rahmaan Ahmad Saalim, Daar Al-Fikr Al-'Arabee, 1418 H (1997) Edition.
- 286) *Al-Musnad* by Ahmad ibn Hanbal, Al-Maktab Al-Islaamee, Beirut.
- 287) *Al-Mashroo' Al-Islaamee Li-Nahdah Al-Ummah Qiraa'atan Fee Fikr Hasan Al-Bannaa* by a diverse group of researchers, still unpublished as of the date of the writing of this work.
- 288) *Mishkaat Al-Masaabeeh* by Al-Khateeb At-Tibreezee, edited by Muhammad Naasir Ad-Deen Al-Albaanee, Al-Maktab Al-Islaamee, Damascus, First Edition, 1381 H (1961).
- 289) *Mus'ab ibn 'Umair : Ad-Daa'iyah Al-Mujaahid* by Muhammad Hasan Bareeghsh, Daar Al-Qalam, Damascus, Fourth Edition, 1407 H (1987).
- 290) *Musannif 'Abdur-Razzaaq* by Abu Bakr 'Abdur-Razzaaq ibn Hamaam As-San'aanee, edited by Habeeb-ur-Rahmaan Al-'Adhamee, First Edition.
- 291) *Al-Mataalib Al-'Aaliyah Bi-Zawaaid Al-Masaaneed Ath-Thamaaniyah* by Ahmad ibn 'Alee ibn Hajar Al-'Asqalaanee, edited by Habeeb-ur-Rahmaan Al-'Adhamee.
- 292) *Ma'aarik Khaalid ibn Al-Waleed* by Dr. Yaaseen Suwaid, Al-Mu'assasatul-'Arabiyyah Lid-Diraasah Wan-Nashr, Fourth Edition, 1989.
- 293) *Ma'aalim Qur'aaniyyah Fis-Sira' Ma'al Yahood* by Dr. Mustafa Muslim Muhammad, Daar Al-Muslim, Riyadh, First Edition, 1415 H (1994).

- 294) *Al-Mu'aahadaat Fish-Shar'eeah Al-Islaamiyyah Wal-Qaanoon Ad-Duwalee* by Dr. Muhammad Ad-Deek, Daar Al-Furqaan Lin-Nashr Wat-Tawzee', Second Edition, 1418 H (1997).
- 295) *Mo'jam Al-Buldaan* by Yaaqoot Al-Hamawee, Daar Saadir and Daar Beirut, 1404 H (1984).
- 296) *Mo'jam At-Tabaraanee* by Sulaimaan ibn Ahmad At-Tabaraanee, Daar Al-'Arabiyyah, Baghdad, 1398 H.
- 297) *Al-Mo'jam Al-Kabeer* by Abul-Qaasim Sulaimaan ibn Ahmad At-Tabaraanee, Daar Maktabah Al-'Uloom Wal-Hikam, Second Edition, 1406 H (1985).
- 298) *Ma'rikah Al-Wujood Bainal-Qur'an Wat-Talmood* by 'Abdus-Sattaar...As-Sa'eed, Maktabatul-Manaar.
- 299) *Al-Mu'awwiqoon Lid-Da'wah Al-Islaamiyyah Fee 'Ahd An-Nubuwwah Wa-Mauqif Al-Islam Minha* by Dr. Sumairah Muhammad Jumjoom, Daar Al-Mujtama', Jeddah, First Edition, 1407 H (1987).
- 300) *Al-Maghaazee An-Nabawiyyah* by Az-Zuhree, edited by Suail Zakkaar, Daar Al-Fikr, Damascus, 1401 H (1981).
- 301) *Maghaazee Rasoolullah ﷺ* by 'Urwah ibn Az-Zubair, edited by Muhammad Al-'Adhamee, Riyadh, First Edition, 1401 H (1981).
- 302) *Al-Maghaazee* by Al-Waaqidee, edited by Dr. Maarsdon Jonas, 'Aalim Al-Kutub, Beirut, Third Edition, 1404 H (1984).
- 303) *Mafaaheem Yanbaghee An-Tusaahah* by Muhammad Qutub, Daar Ash-Shurooq, Cairo, Eighth Edition, 1413 H (1993).
- 304) *Al-Mufasssal Fee Ahkaam An-Nisaa* by 'Abdul-Kareem Zaidan, Mu'assasatur-Risaalah, First Edition, 1413 H (1993).
- 305) *Maqaasid Ash-Sharee'ah Al-Islaamiyyah* by Dr. Muhammad Sa'd Al-Yoobee, Daar Al-Hijrah, Riyadh, First Edition, 1418 H (1998).
- 306) *Al-Maqaasid Al-'Aamah Lish-Sharee'ah Al-Islaamiyyah*, by Yusuf Haamid Al-'Aalim, Ad-Daar Al-'Ilmiyyah Lil-Kitaab Al-Islaamee, Riyadh, Second Edition, 1415 H (1993).

- 307) *Muqaddamah Ibn As-Salaah Wa-Sharhuhah* by Al-Haafiz Al-'Iraaqee Abu 'Amr 'Uthmaan ibn 'Abdur-Rahmaan (best known as Ibn As-Salaah), Daar Al-Kutub Al-'Ilmiyyah Print, Beirut, Lebanon.
- 308) *Muqaddamah Ibn Khaldoon* by Al-'Allaamah 'Abdur-Rahmaan ibn Muhammad ibn Muhammad ibn Khaldoon, Al-Maktabah At-Tijaariyyah Al-Kubrah Print, Cairo.
- 309) *Muqawwimaat Ad-Daa'iyah An-Naajaih* by Dr. 'Alee Baadahdah, Daar Al-Andalus Al-Khadraa, Jeddah, First Edition, 1417 H (1996).
- 310) *Muqawwimaat As-Sufaraa Fil-Islam* by Hasan Fathul-Baab, Al-Majlis Al-'Alaa Lish-Shuoon Al-Islaamiyyah, Cairo, 1970.
- 311) *Muqawwimaat An-Nasr* by Dr. Ahmad Abu Ash-Shabaab, Al-Maktabah Al-'Asriyyah, Lebanon, 1420 H (1999).
- 312) *Makkah Wal-Madeenah Fil-Jaahiliyyah Wa-'Asr Ar-Rasool ﷺ* by Professor Ahmad Ash-Shareef.
- 313) *Malaamaih Ash-Shoorah Fid-Da'wah Al-Islaamiyyah* by 'Adnaan An-Nahwee, Second Edition.
- 314) *Min Ma'een As-Seerah* by Saaleh Ahmad Ash-Shamee, Al-Maktab Al-Islaamee, Second Edition, 1413 H (1992).
- 315) *Min Hadyee Soorah Al-Anfaal* by Muhammad Ameen Al-Misree, Maktabah Daar Al-Arqam Print, Kuwait.
- 316) *Al-Munaafiqoon* by Muhammad Jameel Ghaazee, Maktabah Al-Madanee..., Jeddah, Saudi Arabia, 1972.
- 317) *Manaamaat Ar-Rasool ﷺ* by 'Abdul-Qaadir Ash-Shaikh Ibraaheem, Daar Al-Qalam Al-'Arabee, Haleb, First Edition, 1419 H (1999).
- 318) *Manaahij Wa-Aadaab As-Sahaabah Fit-Ta'lum Wat-Ta'leem* by Dr. 'Abdur-Rahmaan Al-Birr, Daar Al-Yaqeen Al-Mansoorah, First Edition, 1420 H (1999).
- 319) *Al-Muntazim Fee Taareekh Al-Mulook Wal-Umam*, by Abul-Farj

- 'Abdur-Rahmaan ibn 'Alee ibn Muhammad ibn Al-Jawzee, edited by 'Abdul-Qaadir 'Ataa and Mustafa 'Abdul-Qaadir 'Ataa (with commentary by them as well), Daarul-Kutub Al-'Ilmiyyah, Beirut, Lebanon.
- 320) *Minhaaj As-Sunnah An-Nabawiyyah* by Abul-'Abbaas Ahmad ibn 'Abdul-Haleem ibn Taymiyyah, Mu'assasa Qurtuba for Publishing and Distribution, First Edition, 1416 H (1986).
- 321) *Al-Minhaaj Al-Qur'aanee Fit-Tashree'* by 'Abdus-Sattaar... Sa'eed, Daar At-Tabaa'ah Al-Islaamiyyah Printing Presses, First Edition, 1413 H (1992).
- 322) *Manhaj Al-'Ailaam Al-Islaamee Fee Sulh Al-Hudaibiyyah* by Saleem Al-Hijazee, Daar Al-Manarah, First Edition, 1406 H (1986).
- 323) *Manhaj Al-Islam Fee Tazkiyyatun-Nufoos* by Dr. Anas Ahmad Karzoon, Daar Noor Al-Maktabaat and Daar Ibn Hazm, Second Edition, 1418 H (1997).
- 324) *Al-Manhaj At-Tarbawee Lis-Seerah An-Nabawiyyah: At-Tarbiyyah Al-Jihaadiyyah* by Muneer Muhammad Al-Ghadbaan, Maktabah Al-Manaar, First Edition, 1411 H (1991).
- 325) *Manhaj At-Tarbiyyah Al-Islaamiyyah* by Muhammad Qutub, Daar Ash-Shurooq, Fifth Edition, 1403 H (1983).
- 326) *Al-Manhaj Al-Harakee Lis-Seerah An-Nabawiyyah* by Muneer Muhammad Al-Ghadbaan, Maktabah Al-Manaar Al-Urdun, Third Edition, 1411 H (1990).
- 327) *Manhaj Ar-Rasool Fee Ghars Ar-Rooh Al-Jihaadiyyah Fee Nufoos Ashaabihi* by Sayyid Muhammad Nooh, distributed by Jaami'ah Al-Imaaraat Al-'Arabiyyah Al-Muttahidah, First Edition, 1411 H (1990).
- 328) *Al-Muwaazanah Baina Dhauq As-Samaa' Wa-Dhauq As-Salaat Wal-Qur'an* by Imam Ibn Qayyim Al-Jawziyyah, edited by Majdee Fathee As-Sayyid.
- 329) *Al-Muwaafaqaat Fee Usool Al-Ahkaam* by Abu Ishaq Ibraaheem Moosa Al-Lakhme (best known by the name,

Ash-Shaatibee), Daar Al-Fikr (1341 H).

- 330) *Al-Mau'soo'aa Fee Samaahatil-Islam* by Muhammad Saadiq 'Urjoon, Ad-Daar As-Sa'oodiyyah for Publishing and Distribution, Jeddah, Second Edition, 1404 H (1984).

The Letter "Noon"

- 331) *Nashatud-Daulatul-Islaamiyyah* by Dr. 'Aun Ash-Shareef Qaasim, Daar Al-Kitaab Al-Lubnaanee, Beirut, Second Edition, 1400 H (1980).
- 332) *Nasbur-Raayah Fee Ahaadeeth Al-Hidaayah Bi-Haashiyah Bughyatul-Alma'ee Fee Takhreej Az-Zaila'ee* by 'Abdullah ibn Yusuf ibn Muhammad Az-Zaila'ee, Al-Maktab Al-Islaamee, Damascus, 1393 H.
- 333) *Nizaam Al-Hukum Fish-Sharee'ah Wat-Taareekh Al-Islaamee* by Dhaafiq Al-Qaasimee, Daar An-Nafaais, Sixth Edition, 1411 H (1990).
- 334) *Nizaam Al-Hukoomah An-Nabawiyyah Al-Musamma At-Taraateeb Al-Idaariyyah* by Muhammad 'Abdul-Hai Al-Kitaanee, Daar Al-Arqam, Beirut, Lebanon, Second Edition.
- 335) *An-Nizaam As-Siyaasee Fil-Islam* by Muhammad 'Abdul-Qaadir Abu Faaris, Daar Al-Furqaan, Second Edition, 1407 H (1986).
- 336) *Nazaraat Fis-Seerah*, by Imam Hasan Al-Bannah, Maktabah Al-'Aitisaam, Cairo, First Edition, 1399 H (1979), distributed by Ahmad 'Eesa 'Aashoor.
- 337) *Nadratun-Na'eem Fee Makaarim Akhlaaq Ar-Rasool Al-Kareem*, prepared by a number of researchers under the supervision of Saaleh ibn Humaid, Daar Al-Waseelah, First Edition, 1418 H.
- 338) *Nufoos Wa-Duroos Fee Itaar At-Tasweer Al-Qur'aanee* by Tawfeeq Muhammad Saba', Majma' Al-Buhooth Al-Islaamiyyah, Cairo, Egypt, First Edition.
- 339) *An-Nukat Wal-'Uyoon (Tafseer Al-Maawardee)* by Abul-Hasan

- 'Aee ibn Habeeb Al-Maawardee, edited by Khidr Muhamamd Khidr, distributed by Wizaaratul-Awqaaf Wash-Shu'oon Al-Islaamiyyah Wat-Turaath Al-Islaamee in Kuwait.
- 340) *An-Nihaayah Fee Ghareeb Al-Hadeeth* by Ibn Al-Atheer, edited by Taahir Ahmad Az-Zaawee and Mahmood Muhammad At-Tanaahee.
- 341) *Noor Al-Yaqeen* by Muhammad Al-Khudaree, Daar Al-Qalam, Damascus, Syria.
- 342) *Nail Al-Awtaat Sharh Muntaqal-Akhbaar Min Ahaadeeth Sayyid Al-Akhyaar* by Muhammad ibn 'Alee Ash-Shawkaanee, Daar-ul-Hadeeth, Cairo.

The Letter "Haa"

- 343) *Al-Hijrah Al-Oolah Fil-Islam* by Dr. Sulaimaan Al-'Audah, Daar Tayyibah for Distribution, Riyadh, First Edition, 1419 H.
- 344) *Hijratur-Rasool ﷺ Wa-Sahaabatahu Fil-Qur'an Was-Sunnah* by Ahmad 'Abdul-Ghane An-Najwalee Al-Jamal, Daar Al-Wafaa, First Edition, 1409 H (1989).
- 345) *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* by Dr. 'Abdur-Rahmaan..., Daar Al-Kalimah, Al-Mansoorah, Egypt, First Edition, 1418 H (1997).
- 346) *Al-Hijrah Fil-Qur'an Al-Kareem* by Ahzamee Saami'oon Jazwalee, Maktabatur-Rush Ar-Riyadh, First Edition, 1417 H (1996).
- 347) *Hadhal-Habeeb Muhammad ﷺ Yaa-Muhibb* by Abu Bakr Al-Jazaairee, Maktabah Layyinah.
- 348) *Hadhad-Deen* by Sayyid Qutub, Daar Ash-Shurooq, Cairo, Egypt, Fourth Edition, 1412 H (1992).

The Letter "Wau"

- 349) *Waaqi'una Al-Mu'aasir* by Muhammad Qutub, Mu'assasatul-

Madeenah Lis-Sahaafah Wat-Tibaa'ah Wan-Nashr, Jeddah, Second Edition, 1408 H (1987).

- 350) *Al-Wahyee War-Risaalah* by Dr. Yahya Al-Yahya.
- 351) *Al-Wasatiyyah Fil-Qur'an Al-Kareem* by 'Alee Muhammad As-Sallaabee, Daar An-Nafaais and Daar Al-Bayaariq, First Edition, 1419 H (1999).
- 352) *Wafaa Al-Wafaa Bi-Akhbaar Daar Al-Mustafa* by Abul-Hasan ibn 'Abdullah As-Samhooddee, Daar Al-Mustafaa, 1326 Cairo Print.
- 353) *Al-Wufood Fil-'Ahd Al-Makkee Wa-Atharuhu Al-'Ailaamee* by 'Alee Ridwaan Ahmad Al-Astal, Daar Al-Manaar, Amman, Jordon, First Edition, 1404 H (1984).
- 354) *Waqafaat Tarbawiyyah Ma'as-Seerah An-Nabawiyyah* by Ahmad Fareed, Daar Tayyibah, Riyadh, Third Edition, 1417 H (1997).
- 355) *Waqafaat Tarbawiyyah Minas-Seerah An-Nabawiyyah* by 'Abdul-Hameed Al-Balaalee, Daar Al-Manaar, Kuwait, Third Edition, 1417 H (1997).
- 356) *Al-Walaa Wal-Baraa Fil-Islam* by Muhammad Sa'eed Al-Qahtaan, Daar Tayyibah, Riyadh, Sixth Edition, 1413 H.
- 357) *Wilaayah Ash-Shurtah Fil-Islam* by Namr Muhammad Al-Humaidanee, Daar 'Aalam Al-Kutub, Second Edition, 1414 H (1994).

The Letter "Yaa"

- 358) *Yaqaza Oolal-'Aitibaar Mimma Warada Fee Dhikril-Jannah Wan-Naar* by Sadeeq Hasan.
- 359) *Al-Yahood Fis-Sunnah Al-Mutaaharah* by Dr. 'Abdullah Ash-Shiqaaree, Daar Tayyibah, Riyadh, First Edition, 1417 H (1996).
- 360) *Al-Yaum Al-Aakhir Fil-Jannah Wan-Naar* by Dr. 'Umar Al-Ashqar, Maktabah Al-Fallaah, Kuwait, Second Edition, 1408 H (1988).

